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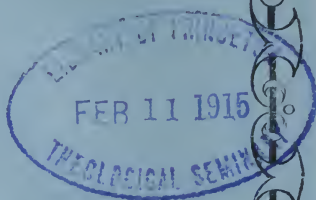
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No. 130.]

[NEW SERIES.

THE

English



Presbyterian Messenger.

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OCTOBER, 1858.

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ERRATUM.—In the article on Doctor Eunting in our last Number, for "sectarian" read "Socinian."

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## THE ENGLISH

# PRESBYTERIAN MESSENGER.

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### THE ANGLO-SAXON RACE AND ITS MISSION.

By a process of training and tuition only equalled in the history of His ancient people, the Most High has brought our race to its present unprecedented vantage amongst the nations of the world. With the old Teutonic stock—cool, solid, sturdy, combining a spark of Celtic fire and a dash of Norman chivalry, and peopling our northern islets and our sea-board with the amphibious adventurers of Scandinavia—he has created that peculiar amalgam which is commonly called the Anglo-Saxon race,—brave, persevering, much-enduring; fond of labour, fonder still of enterprise, fondest of all of freedom; practical, self-governing, at home in all the elements of land and water, fire and air; with that instinct of advancement which is content with no improvement; with that propensity for adventure, which if detained in a home ever so pleasant, in impatience of the prison, would break its heart and die. To this race, in his loving-kindness, the Lord early gave the Bible and the knowledge of his name; and, notwithstanding a vast amount of remaining ignorance and irreligion, he infused a large element of conscientiousness and devotional feeling; and then planting this people, in about equal numbers, in the Old World and the New, by making them the merchants and manufacturers of the world, he has given to its two branches the practical empire of mankind. And as if liberty, and the gospel, and the traffic of the globe were not boons sufficient, the Giver of all good has poured into the lap of each a largess of sudden wealth, in unexhausted fields of gold. And lest local distance should tend to sever those whose consanguinity is so close, and their calling so identical, by reducing the journey to a few days' voyage, and the interval of communication to a twinkling, as respects the one, Providence has taken from the dread Atlantic nearly all its terror; as respects the other, he has virtually said, "Let there be no more sea."

And in what circumstances is all this transpiring? How is the world's spiritual want likely to be affected by the race thus aggrandised and favoured? And who that looks round him can be at a loss for an answer? At least, who can hesitate to say what *ought* to be? In other words, who can fail to see in what direction the finger of Providence is pointing? And, we think we may add, the direction in which all serious and unselfish minds are looking?

Surely when we lay the two things together, when, side by side, we place the world's exigency and our own advantages, there can be no doubt as to our Anglo-Saxon mission. A hundred years ago the news of the battle of Plassy had just come home, and Britain found itself possessor of a few miles of Indian territory. A hundred years ago it was as much as his life was worth for a stranger to set foot on Chinese soil; and many of the Romish missionaries, who risked the danger, realised it in a cruel martyrdom. A hundred years ago the coast of Africa was only known as the hunting-ground of the kidnapper; and where European settlements were effected the natives were shot like lions, or were caught and compelled to work as slaves. And a hundred years ago the presence of white men, whether English or American, was seldom a blessing to the strangers whom they visited. They brought with them no church, no Sabbath, no religion; they only brought, what they left at home, in that deadest, darkest season of our spiritual history, the infidelity and the immoralities which, planted by the later Stuarts, flourished under the earlier Georges.

How stands it now? All India is England's own. With a Foreign Office passport you may next year make the tour of China; and whilst the cannibals of New Zealand and Polynesia are already Christians, the name of Englishmen is a protection and a charm in the heart of Africa. What is more,—coincident with these openings God's own Spirit has been creating an unwonted measure of pious zeal and benevolent desirousness throughout both communities, the Anglo-American and Anglo-British. Amongst ourselves, since the days of Whitfield and Romaine, of Wesley and Wilberforce, the church of God has been ever growing, till (to take no other index) the free-will offerings to educate, reform, and Christianise our fellow-creatures given within a single year, now probably exceed all the spontaneous charities of a previous century; and amongst our Transatlantic brethren, not only would the same test bring out a corresponding growth of Christian devotedness, but should it please the Lord to perpetuate the present religious earnestness, there is probably throughout the bounds of that great republic a wider extent of spiritual life than has ever been vouchsafed to so vast a population.

Such is the opportunity, such is the open door, and such is the call to our English-speaking Christendom; and surely its force is felt. With India tranquillising, with China opened, with Africa inviting, with even Japan forgetting its traditional jealousy, the door is opened; and if not the race whose name is everywhere, on whom has been heaped the wealth of continents, and to whom has been given the constitutional energy which delights in difficulties, what nation shall enter in? But, with the help of God, the open door shall be entered, the waiting field shall be occupied, and as we see the earnest,—as we think of the noble pioneers at Calcutta and Amoy, in Caffraria and Ceylon; as we hear of the broken idols floating down the yellow river, and of the missionaries sent forth to the land of Ham by the black Christians of Jamaica; as we think of the Bible in 150 languages, and recall the proximity of earth's remotest regions, where so many are running to and fro, and knowledge is so marvellously increasing,—we feel that old things are passing away, and among the new things about to appear we would fain anticipate the speedy downfall of idolatry, and the advent of blessings to which our sinful and besotted race has been heretofore a stranger. And whilst we feel the honour and privilege of belonging to the "peculiar people" whom the Most High summons to so high a calling, let none of us forget the responsibility.



CHRISTIAN LIBERALITY ON BEHALF OF THE  
ORDINANCES OF THE GOSPEL.

No. V.

IN some preceding papers we have shown the *principle* of liberality on behalf of the ordinances of the House of God to be—in the *first* place, most *reasonable*; *secondly*, divinely *enjoined*; and, *thirdly*, in many interesting cases, *exemplified* in the history both of the Old and New Testament church. We now advert very briefly to the *fourth* point of view in which we proposed to consider it, namely, that of GRATITUDE. A due consideration of the Lord's manifold mercies will constrain Christians to the ready and joyful performance of this duty. Our readers will have perceived that much illustration which would have naturally occurred under this head has been unavoidably anticipated, and we shall, therefore, need to dwell upon it very shortly.

First of all, beyond question, the gracious principle of GRATITUDE TO GOD, not less than the impression of a *Divine command*, and a sense of duty, pervaded the religious observances and offerings of Old Testament believers. Who can doubt, for instance, that, looking sadly abroad over a desolated world, feeling himself and his household alone and solitary in the vast domain that lay in terrible wildness before and around him, and yet overpowered with amazement at the distinguishing goodness of God to himself and to them, the father of the new world was constrained, with adoring gratitude, to build his altar, and bring his offerings before the Lord? They were, doubtless, as we have seen, a recognition and acknowledgment on his part of the sovereignty of God as Lord of all, and an expression of his own entire dependence; but they were also—how could it be otherwise?—the thankoffering of a profoundly grateful heart, for mercies, the greatness and preciousness of which no tongue could utter, no heart could adequately conceive. Who can doubt, too, that the altars which the patriarchs reared from time to time, wherever they pitched their sojourning tents, were intended, not merely as ordinances of religious worship, but as testimonies of lively gratitude to that Almighty Benefactor, who had given them favour among strangers, shielded them in perils, given them promise of a good earthly inheritance,—

“ While yet they went from land to land  
Without a sure abode,  
And while through sundry kingdoms they  
Did wander far abroad,”—

and, higher, richer than all, had given them the promise and the hope of “a better country, that is, an heavenly”?

We have adverted to the tithes of Abraham and Jacob, and cannot at any length refer to them again. The tithe of the former, to the mysterious “priest of the Most High God,” was actuated, we have seen, by a sense of *duty* and solemn obligation; but it was not less so by an overpowering feeling of *gratitude*. If possible, more prominently still is this feeling embodied in the vow of Jacob, and in his subsequent history. To the mental exercise of the patriarch at Bethel the rapid narrative does not introduce us. We can conceive something of it. “The gate of heaven surely it was. It was so to *me*. On me, a guilty, deservedly friendless wanderer, the God of my fathers condescended to look down, and, instead of casting me off in his righteous displeasure, he took me as the son of Abraham and Isaac, and renewed to me his covenant with them, and gave me words and promises of

mercy and kindness, which no change of scene and no lapse of time shall ever efface from my grateful remembrance."

One view more we may here take of Jacob and his vow, and with it close our references to his eventful history. Years, chequered by many mysterious dispensations of Providence, passed over him. His vow, as we have seen, was not—could not be—forgotten. In difficulties, perplexities, perils, fears, it had been the theme of his grateful recollection and thanksgiving to God. Listen to one memorable proof of this. He is alarmed at the hostile approach of his injured brother, and makes supplication to his God. "O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return into thy country and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." And he prevailed. The Lord "prevented" Jacob in the day of his distress. The brothers met and parted in peace.

And now is Jacob dwelling—sojourning rather—in the country around Shalem, in the promised land, of which he had not a foot's breadth in his possession, but had to purchase a "parcel of a field where he had spread his tent, for an hundred pieces of money." Meanwhile, Bethel seems to have been out of view. Jacob's God remembers it—reminds him of it. "Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother" (Gen. xxxv. 1). We may conceive with what fresh and gladdening power the remembrance of Bethel would rush into his mind, and with what alacrity, and withal no small measure of self-condemnation, he would "gird himself," and call upon his household to prepare themselves for the sacred march! "Put away," says the repentant son of Isaac, "the strange gods that are among you, and let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Thus was Jacob reminded by his God, and thus joyfully did he obey the call, and, thus obeying, had he most blessed cause to rear another altar, and set up another pillar of memorial in "the place where the Lord talked with him," and to "pour upon the top of it a drink offering and oil," and again to "call the name of the place Bethel"—the House of God.

Christians may learn a solemn and salutary lesson from this portion of patriarchal story. It may be that in some seasons of peculiar moment in your past lives, seasons of trouble, perplexity, sorrow; when you or those you loved were in deep distress, you have said, resolved, vowed, that if your God should hearken, and have compassion, and show mercy, and send deliverance, you would be more devoted to him than ever you had been before; would give your thank-offerings for his church, his cause, his glory, with a heart, a freedom, a largeness, you had never exemplified before. Have you done so? Your prayers have been heard. Your merciful God has prevented you with the blessings of his goodness. In perils he has preserved you. In darkness he has led you by an unknown, yet "a right way." When your heart has been "overwhelmed and in perplexity," he has led you to "the rock that is higher than you." He has, it may be, brought you back from the gates of death. "The desire of your eyes," he has redeemed from going down to the grave. Or, when you were forlorn



and in despondency, like the poor, friendless son of Isaac, he has given you unexpected relief, and brought you forth "into a large place." Have you remembered your promises, your resolutions, your vows? Have you "paid," as you "vowed" to the Lord your God? Or, amid the perpetually recurring duties, cares, anxieties of the worldly scenes and circumstances in which you move, have they been forgotten, or permitted to pass out of mind? Favoured friends! your God remembers them. He reminds you of them. In his Word—the "man of your counsel"—he does so from day to day. By the faithful admonitions of his ministers he does so. In the imploring appeals of poor, ill-supported, languishing churches he does so. He reminds you of them by the scenes of ignorance and misery through which you often pass, and by the tidings daily borne to your ears from the "dark places of the earth," which are "full of the habitations of cruelty." He reminds you of them, in short, in the benevolent schemes of large-hearted Christians, which, from time to time, solicit your aid; in the noble examples of Christian liberality which many of your brethren and sisters in the Lord display; and in the doors he is opening for his gospel in many a long barred "land of darkness, and of the shadow of death." And if you fail to be reminded of them, and roused practically to regard them in these ways and by these means, who can tell but your offended God may be provoked to remind and arouse you in other and more painful ways? He may bring you into perils greater than you have ever known. He may lead you into a wilderness drearier and more dismal than any you have ever trod. He may, in fine, visit you with tribulations, amid which you may be constrained to remember, in the very bitterness of your hearts, unfulfilled resolutions and broken vows. Let it not be! Incur not the condemnation of Meroz, whose people "came not to the help of the Lord—to the help of the Lord against the mighty!" Feel and cherish the holy jealousy of the patriarch, when the monitory voice fell on his ear. Gird yourselves, as did he, for your Lord's work. Pursue it with holy alacrity. As he did, fulfil your vow: and it will be an instance unparalleled in the history of God's administration, if your giving to his cause return not an hundredfold into your own bosom!\*

It would be impossible, within the limits of this short article, to dwell on particular instances of the exhibition of this holy principle on the part of the fearers of the Lord. The Scripture is full of them. God himself appeals to it in reference to the duty he requires from his church and people. Our blessed Redeemer often introduces it in his affectionate interviews with his disciples and friends. The prophets urge it in their solemn addresses. The apostles of our Lord appeal to it in their epistles to the churches. And we find individual fearers of the Lord frequently bringing it before the view of their own minds, in order to encourage and animate themselves in doing service to him, and to his church, and even in suffering for his sake.

Very memorable is the language in which, from amid the thunders of Sinai, Jehovah promulgated the precepts of his holy, moral law. They are introduced, not alone in the tone of Divine *authority*, and solemn command, but in the voice of kindness, and with an appeal to his people's gratitude and love: "I am the Lord *thy* God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Exod. xx. 2). "My authority as God, even *thy* God, will surely *awe* thee, but, as thy heavenly Benefactor, I would rather *win* thee to obedience. I thought upon thee in thy low estate. I heard thy groanings, and came

\* "A hundred to one," says Dr. Nevins, "is the rate of interest God allows now; and life everlasting in the world to come" (Mark x. 29).

down to deliver thee. I sent plagues on thine oppressors, overthrew their strength in the midst of the sea, and brought thee forth with a high hand and an outstretched arm. Could I bind thee more strongly or endearingly to be mine, to keep my statutes and my ordinances, and to do them?"

Listen to another appeal of Israel's God: "Thy fathers went down into Egypt, with three score and ten persons; and now, the Lord thy God hath made thee as the stars of heaven for multitude. *Therefore*, thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway." (Deut. x. 22). And, once more, what an affecting remonstrance of Jehovah is this: "Do ye thus requite the Lord, O foolish people and unwise? Is he not thy father that hath bought thee? Hath he not made thee, and established thee?" (Deut. xxxii. 6.)

Listen, now, to the language of the grateful king of Israel, overpowered, as it were, by the recollection of the Lord's goodness to him, and his house: "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God! But thou hast spoken of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" And David said, "See now, I dwell in a house of cedar, but the ark of God dwelleth in curtains!"

Who is not familiar with the glowing strains in which "the sweet psalmist of Israel" stirs up his soul, and in which God's people from age to age have stirred up theirs, to gratitude and thank-offering for the mercies of the Lord (Ps. ciii. 1), or the no less touching strains of another sacred psalmist, giving vent to the overflowings of holy gratitude, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling: what shall I render to the Lord for all his benefits to me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people:" and again, "I will pay my vows unto the Lord now in the presence of all his people" (Ps. cxvi. 8, 13, 14, 18.)

And what, now, is the lesson taught to the ancient church by all these Divine appeals, and these divinely approved and honoured examples? Surely, that God's professing people should mark the mercies of the Lord to them, should cherish a grateful remembrance of them in their hearts, and give every practical demonstration of their gratitude which his providence may call for and put in their power. And is this great lesson weakened, or withdrawn from the church in New Testament times? Rather, is it not unspeakably strengthened, immeasurably and endearingly enlarged? Is not the consecrated providence of a covenant God as really and largely the portion of his people now, as it was in the ancient times? Have not the very humblest of them all manifold temporal mercies, and spiritual and everlasting blessings to be grateful for from day to day? Has not the collective church now a completed Bible, that blessed Word which "is able to make men wise unto salvation, through faith which is in Christ Jesus?" Has she not a clearer, simpler, nobler dispensation of Divine truth and sacred ordinances than the church of old? Has not the promised, predicted, longed-for Messiah come, "dwelt among us," "manifested forth his glory," "humbled himself," "become obedient unto death, even the death of the cross," offered up his wondrous sacrifice, "spoiled principalities and powers," "ascended on high, leading captivity captive," "received gifts for men, even for the rebellious, that the Lord God might dwell among them," and "sitten down on the right hand of the Majesty in the heavens?" Is not the Spirit now "given," because Christ is now "glorified?" Has not "the middle wall of partition" been broken down? Are not "repentance and remission of sins"



commanded to be "proclaimed in all nations, beginning at Jerusalem?" Have not *we* heard this "joyful sound?" Has not our own long-benighted "isle of the Gentiles" waited for and acknowledged the Redeemer's law? Have not songs of praise ascended to him, for many generations, from myriads of its enlightened, redeemed, gladdened sons and daughters? Have not *we* ourselves tasted and known the grace and salvation of the Lord Jesus? Are not *we*, and those whom we love as our own souls, sustained *now* in our earthly pilgrimage by the blessed gospel, and cheered by the promise and the hope of an undefiled and unfading inheritance beyond the grave? O Christian friends and brethren, what glorious privileges are these? Privileges to the collective church unknown till the gospel day! Privileges to our own souls—if indeed we love the Lord Jesus—whose fulness even patriarchs and prophets did not know, and the blessedness of whose enjoyment our lips cannot express—our hearts cannot conceive.

And now, say if the lesson has lost any of its strength in these latter days? Is GRATITUDE on behalf of the house and the cause of the Lord Jesus less powerfully or tenderly an obligation *now*, than it was in patriarchal, Levitical, or prophetic times? Rather—much rather—is it not invested with an energy, a commanding, constraining, endearing power, which it never had, never could have, before? It would be strange indeed if it were otherwise; "strange," as is well remarked by an eloquent writer, "if, in the darker day, and in the less favoured church, a greater return was either expected or made. It is not thus that God deals with man. Enlarged privilege brings along with it increased responsibility. The season of divine bounty is surely also the fitting season of human gratitude. As the dew and the sunshine are met by the earth's putting forth a fresher green, and arraying herself in fairer colours, so the dew of heavenly grace falls upon the believer's heart, and the quickening influence of the Spirit is imparted to him, that he may bring forth in his life the fruits of righteousness, and exhibit in his conversation the beauty of holiness. 'Unto whomsoever much is given, of him shall much be required.'"\*

No, surely, the momentous lesson, far from being weakened, is binding on God's professing people *now*, with even much more than its ancient power. And *now*, therefore, beloved brethren, when your Redeemer's church has to be maintained and cherished in this and other lands, and extended throughout the earth; *now*, when the "Heir of all things" is going forth in his majesty and his grace to make the kingdoms of our poor, sin-burdened world his own; *now*, when the Apocalyptic rider, on his "white horse," and with his crown, and his bow, is prosecuting his glorious career, "conquering and to conquer;" *now*, in short, when the "King on the holy hill of Zion" has, with marvellous confidence, committed the care of his magnificent cause to his church and people, consigned to their instrumentality its preservation and its extension over all lands;—are there among *you* those who will stand aloof, shrink from appearing nobly and unsparingly on "the Lord's side," decline the brief but precious opportunity of coming "to the help of the Lord, to the help of the Lord against the mighty?" "No," friends of Jesus! is your magnanimous yet humble reply,— "It cannot be, it must not, shall not be. We 'have not so learned Christ.' 'We know the grace of Him, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich.' His claims to our love, our gratitude, our utmost, joyful, persevering service, are unspeakable, inconceivable. Blessed Saviour! we are thine. Our all is thine. We lay it on thine altar. We cast it

\* Constable's Essay, p. 57.

into thy treasury. Make it only the humble, honoured mean of sustaining and advancing thy cause, of diffusing the savour of thy matchless name, and our 'joy shall be full.'"

So it has been in days that are past. Illustrious names are on record, even in the recent history of the church, who have thus nobly devoted themselves. Blessed be God, there are such still. And it is our hope and confidence, that He, with whom is "the residue of the Spirit," will continue to raise up and anoint many more of such witnesses for his truth, such benefactors to his cause. Oh, if this gracious Divine Spirit would condescend to come, and bring the gospel home with power to the hearts of our wealthy friends, and to the hearts of those in more ordinary life, with what a grateful, generous, Christ-honouring temper would all be inspired, what a magnificent combination of Christian liberality and Christian effort would they be enabled to display!

One view more of our topic, with your permission, Mr. Editor, will, we think, close these papers. M.

### IT IS SUCH A VULGAR THING!

MR. MACKINTOSH was a successful merchant. Early in life he had crossed the Tweed, with little else than a good education, received at the parish school of the north of Scotland neighbourhood where his boyish days were passed. Honest, frugal, temperate, he had won the confidence of his employers, and the capital, which was lent him, when he started in business for himself, was in no long term of years repaid, capital and interest, to the kindly lender. He had met with few crosses or reverses in life of a business nature; and the family bereavements which, late in life, had left him with but one son and one daughter, had not been blessed to his soul. It was under a thoroughly moderate, though intelligent and moral, minister that he had been trained. It cannot, therefore, be wondered at, that, not religious himself, and having no views beyond this earthly scene, he should, in middle life, have gone over to the fashionable Establishment of England.

What young Mackintosh was, his family did not know any more than numbers of respectable moral households in London and Edinburgh, and other large cities, do, about the habits of the youths belonging to them.

The daughter was not good-looking, and perhaps for that reason was all the more gay, fashionable, and, we may say, extravagant in dress. Though well educated, and not devoid of intelligence, her mind was allowed to run to waste in frivolous pursuits. Yet she did not want feeling and kindness; to the utter heartlessness which marks the fine lady, she, as yet, had not attained.

"Your cousin, Fanny, is coming to pay us a visit," said Mr. Mackintosh to his daughter one morning, after reading a letter just received from the North. Fanny said of course, "O, papa, I shall be so glad." But Fanny's face did not show the pleasure that her lips expressed. This Scottish cousin she had never seen; but she knew that, though well educated, she was not, and never would be, rich, for there was a large family, which death, as yet, had never made a gap in. This, the eldest daughter, it had been rumoured even, was, in a few months, going out as a governess. Secretly, her uncle had the wish, in inviting her to London, that this *degradation* of his family, as he deemed it, might be prevented by something else taking place.

The stranger cousin duly arrived, and was received with all kindness. It was early in the week when the arrival took place. Except that Mary passed (though the plainest of dressers) more time in her own room than Fanny liked, nothing occurred particular between the two young ladies till the Sabbath morning.

"You will go with us, of course, to St. Thomas's this morning?" said Fanny, across the table, to her cousin, as the breakfast, not a very early one, was nearly over.

"I would rather not," Mary replied.



Mr. Mackintosh, sen., who was glancing at the *Spectator*, and Mr. Mackintosh, jun., who was chuckling over some seemingly spicy bits of the *Leader*, both raised their eyes to the speaker.

"Why not?" said the former.

"O, uncle, if you insist upon my going to hear Mr. Williams, of course I shall. But I would much rather not, if you would leave me to my liberty."

Fanny, now intent in looking at her watch, and rising, "We shall hardly have time to dress (she had still more than half an hour). Where are you going then? All Saints' or St. Clement's are neither very far, you are a good walker. We always keep the carriage for the afternoon's drive."

"Please, dear cousin," said Mary, with an expression of quiet sadness on her face, "allow me to do what my father wishes me. He told me, unless uncle insisted upon my going with you, to go to our own church, which is only, I believe, a quarter of an hour's walk from here."

"But," said young Mr. Mackintosh, "there is no Free Church in England."

"No, but there is a Presbyterian Church."

"But," said Fanny, "naughty thing, keeping me here, when I should be in my room, do you mean to say you are going to a Dissenting chapel to-day? I thought you would be one of us out and out while you stayed here." And the young lady so far forgot herself as to add, "It is such a vulgar thing—Dissent."

"For shame, Fanny," said her brother, who, faulty as he was, was a gentleman; "I think you have no sympathy with any people unless they are fashionable. You would count no one a lady unless she could afford to buy expensive glove-boxes and ivory-handled parasols!" "If you will accept my escort," turning to Mary, "I will, as you cannot know the quarter very exactly, go with you to your Scotch Church. It will be, at least, a novelty to me, as I never was in a Dissenting chapel in my life."

"And very little in the church either," said his sister, who felt the reproof he had given her, and was still too proud to confess her fault.

No more was said then. But young Mr. Mackintosh, as he escorted his cousin to her chosen place of worship, which was a little difficult to find, volunteered to Mary the explanation that he scarcely ever went to St. Thomas's, because he considered the clergyman a mere Tractarian fop. "You never read 'The Newcomes,' I suppose?"

Mary never had.

"Well, I shall lend it to you when we get home. You will see in it Mr. Williams. (It is a wonder he has not been here last week, he knows what Fanny will be worth well on to a plum.) He is to dine with us to-morrow. A somewhat softened echo of Mr. Honeyman. Not more brains, but more cash. Won't be laid up like him."—He stopped, observing his cousin's very solemn expression of countenance.

"I seldom read novels, and never on Sunday."

"O, beg pardon, forgot your Scotch notions about Sunday."

"They are not Scotch notions. They are Bible views."

Arrival at the church put a stop to the conversation. It so happened that the discourse was on the Sabbath, a well-reasoned, solemn, and earnest one. It seemed to impress many. Soon after leaving, young Mackintosh said, "Well, the *Leader* says, the advocates of Judaic observance are people not to be reasoned with. But that clergyman seems a man quite up to reasoning. I never thought of it in that light."

Yet the impression did not hinder him from spending the afternoon and evening of the Sabbath from home. He would, from civility, have staid at home, or come back in time to go with Mary to the evening service. But she declined, seeing on her uncle's face an expression of dissatisfaction with the proposal. She did not wish that, as her cousin did not remain at home to go with his parents and sister to the Park it should be said he spent his Sabbath differently merely for her.

Mary did not need to become a governess. Her London visit led to an engagement with one, as true as herself to Presbyterian training; and though, in after life, they seldom met, she could see that she had more true happiness than Fanny had—the fashionable wife of a clerical lounge.

## Miscellaneous Papers.

(Original and Selected.)

### THE LATE SIR HENRY LAWRENCE.

THE following letter will be perused with deep interest, as exhibiting some traits of the chastened Christian character for which Sir Henry Lawrence was conspicuous to those who knew him best. It has been published in India, and is from the pen of Colonel Herbert Edwardes, to whom has been intrusted the task of preparing a memoir of his departed friend :—

“20th August, 1857.

“Since I last wrote to you, what a loss have we sustained in our ever dear friend Sir Henry! There seems doubt in the Delhi Camp about it; but as Lord Canning’s letter to — mentioned that General Neill received the news in a letter from Lucknow, I conclude it is quite true. It would be too selfish to wish it otherwise; for what a happy change for him after his long battle of life—his restless strife for the benefit of others, the state of the army, the native princes, the native people, the prisoners in jail, the children of the English soldiers, and all that were poor, and all that were down,—to close his flashing eyes for the last time on a scene of honourable struggle for his country, and open them again where there is no more evil to resist, no wrong, all right and peace, and rest and patient waiting, with all who have gone before, till earth’s trial comes to an end, and a perfect heaven begins. It must be the only real happiness he has ever felt, poor fellow, and we could not wish to bring him back to the dust, and noise, and misconception of even so great and good a labour as the reorganisation of our army and empire in India. Fine, brave old fellow, he has fought his fight and won his victory; and now let him lay his armour down and rest.

“You cannot think what a comfort I find in the memory of the eight days I spent with him in April last. Seven years ago his sister — in England (who is exactly like him), asked me, in her abrupt way,

whether I thought her brother Henry was merely a philanthropist, or really a Christian, and I was much hurt and offended at the question. But she was quite right to ask, and to have it much at heart; and in this last visit her question (doubtless her prayer) had been very plainly answered. In the days when you and I first knew H. M. L. he was heart and soul a philanthropist; he could not be anything else; and I believe truly that he was much more, and had the love of God as a motive for the love of his neighbour. All good and sacred things were precious to him; and he was emphatically a good man, influencing all around him for good also. But how much of the man there was left in him! How unsubdued he was! How his great purposes and fiery will, and generous impulses and strong passions, raged in him, making him the fine genuine character he was, the like of which we never saw; and which gathered such blame from wretched creatures as far below the zero of human nature as he was above it. He had not been tempered yet as it was meant he should be. And just see how it all came about. He was removed from the Punjaub, which was his public life’s stage, and he was equal to the trial. His last act at Lahore was to kneel down with his dear wife and pray for . . . . We who know all that they felt . . . must see in the action one of the finest and loveliest pictures that our life has ever known. Nothing but Christian feeling could have given them the victory of that prayer. What a sweet creature she was! In sickness and sorrow she had disciplined herself more than he had, and, as they walked along their entirely happy way together, she went before, as it were, and carried the lamp. So she arrived first at the end of the journey; and dear heart-broken Lawrence was left alone. All of trial must have been concentrated to him in that one stroke, he loved her so thoroughly.



But again, and for the last time, he had the necessary strength given him, and his character came slowly out of that fire refined and sweet to a degree we never saw in him before. I do so wish you had been with me; and dear . . . and indeed all our old circles that loved him so; to see him as I saw him at Lucknow. Grief had made him grey and worn; but it became him like the scars of a battle. He looked like some good old knight in story. But the great change was on his spirit. He had done with the world, except working for it while his strength lasted; and he had come to that calm, peaceful estimate of time and eternity, of himself and the judgment, which could only come of wanting and finding Christ. Every night, as he went to bed, he would read a chapter in the New Testament (out of the Bible she had under her pillow when she died), and then he knelt down by his bed, and he prayed in the most earnest manner, dwelling chiefly on his reliance on Christ's atonement, to which he wished to bring all that he had done amiss that day, so as to have nothing left against him, and be always ready, and asking always for grace to subdue all uncharitableness, and to forgive others as he hoped to be forgiven himself. The submission, humility, and charity of those prayers were quite affecting; and I cannot say how grateful I feel to have been led, as it were by accident, to see our dear chief in these last and brighter days of his bright and good career. For the same reason I tell it you all, and have told it to B—, because it completes that picture and memory of our lost friend which will ever make him an example. Oh no! we had better not wish the news untrue, but try and follow after him."

#### CONFESSION OF A CONVERTED UNITARIAN MINISTER.

THE Rev. J. I. T. Coolidge, of Boston, who has recently renounced Unitarianism for orthodox and evangelical religion, gives the following very interesting personal narrative in his farewell sermon to his late Unitarian charge.

I was educated a Unitarian of the strictest sect. As such I passed my earliest youth, and as such made choice of my profession in life, and became a student in the

theological school at Cambridge. It was during the preparatory studies of the ministry in that place that the original movement, which has led to this issue commenced. And this was the occasion:—A theme was handed to me, entitled, "What is the meaning and efficacy of the death of Christ?" With easy rapidity I wrote down the views I had received from my early training. But instantly the question arose in my mind, awakened by no previous doubt or former disputation, and independent of all human suggestion—wholly, as I believe, by the action of the Holy Spirit—"Do you explain the language of the apostles concerning that wonderful death?" I answered the rising doubt quickly and easily, by saying they magnified the event; they stood too near to see it in its true proportions; they naturally and honestly misconceived its meaning; they confused it through their Jewish training. But when the question struck deeper; when it asked, "Do you explain the language Christ himself uses concerning his death and its efficacy? do you fill up his words with a meaning at all commensurate with their apparent force? and, if he intended no more than you say, why did he clothe such simple truths in such perplexing forms?"—then I saw the brink on which I stood; then I saw that the question really involved the whole subject of faith. I saw that it struck at the very root of Christianity as a system of authoritative truth. I saw that it carried with it the very Bible itself. I could yield up easily the authority of Paul and Peter, and James and John, but I could not resign, without sharp anguish, my repose in Christ as an infallible Teacher. I could not allow the fatal thought, that he might have been deceived himself, or that he might have overstrained the purpose of his own death. I had learned to rest on his infallibility through divine inspiration, and my reverence for his character was most profound. The bare suspicion of the least exaggeration or mistake, or of his meaning aught but precisely what his words appeared to convey, was acute distress. Yet the withering thought did come, and remained, and my soul grew dark; and, without exaggeration, I can say, "The rain descended,

and the floods came, and the winds blew, and beat upon my house, and it fell; and great was the fall of it." My faith lay in ruins. I was full of doubt, and yet not in despair. I could not lose my reverence for Jesus Christ—a reverence which had grown with my growth, and strengthened with my strength, and which held me to him in the midst of my darkness. Long days, and even months, so passed. At last I was led by the Spirit, as I thankfully believe, to see this much with perfect clearness—that Jesus Christ, whatever his nature might be, man, archangel, First-born of the creation, or Son equal with and one with the Father, was far above me; that my place was not at his side, certainly not above him to criticise him, but at his feet meekly to hear and believe. Many sayings of his I did not comprehend; but the darkness was in me and not in him. He was light, and in his light should I see light. I humbly and rejoicingly acknowledged him as my Master and Lord. And in due time I went forth to preach in his name, and according to his word. . . .

My most fervent themes of discourse and exhortations were repentance, regeneration, newness of life, renewal of spirit; these more than the moralities and respectabilities of life, because I saw that the fountain must be pure before the stream could run clear; that the tree sound at the core alone brought its fruit to perfection; and because it seemed the way of the Lord.

Still there were many words of Jesus that were hard and dark, opening depths of meaning I could sound with no plummet of my own making. The Gospel of St. John, especially, was a sealed book. I loved to read it, for the same reason, as I suppose, that the apostles loved to listen while the Master spoke, even though they turned one to another, saying, "We cannot tell what he saith." At last, you must allow me to say, the first really revealing light broke upon me when I was enabled to discern the meaning in these two texts, which had before appeared to stand in direct opposition:—"No man can come to me, except the Father who hath sent me draw him." "No man cometh unto the Father but by me." The office of the Holy

Spirit, in his awakening power, arousing the soul to a consciousness of its deepest wants, and guiding it to the Son, the only satisfaction, and that of the Son, by his own incarnation manifesting the Father, were distinctly opened upon my mind. My frequent theme became "Christ, the image of God;" "Whosoever hath seen me hath seen the Father." Christ, the manifestation of the Father—this I never wearied of unfolding to you in every possible and attractive form in which it appeared to my own soul; and many among you welcomed it as a bright and blessed truth, shedding new light upon the relations of the Father and the Son, and of the soul of man to each.

My mind continued to pursue the opening way. I was called to minister to very deep experiences. I was invited to holiest confidences. Secrets of the inmost soul were revealed to me. Troubled hearts sought to be soothed; conscience-beaten souls to be relieved; the mourner to be consoled; the dying to be ministered unto, as those close to the threshold of eternity. As a pastor I was made familiar with the deep workings of the soul; and from my conferences I went back to the study of the Bible. More and more I found the experience of the human heart answered back to the Bible as deep calleth unto deep. I saw that all men needed the gospel—needed more than a righteous and holy perfect law; that the law could not deliver, but only increase the consciousness of condemnation. I saw it was not Paul alone who called, "Who shall deliver me from the body of this death?" but the inmost soul of every man; and that it was only when every man could exclaim with Paul, "I thank God through Jesus Christ," that he found the peace and joy in believing, according to the Scripture, "Being justified by faith, we have peace with God through our Lord Jesus Christ." And therefore it was when we assembled to dedicate this temple to the most high God, and to his Son the Saviour of the world, I endeavoured in my discourse to set forth, with what clearness of faith I had, Jesus Christ man's needed Saviour.

But not yet was my faith complete. Steadily it advanced until, by the constant study of the Bible in our various readings



and lectures, the marvellous unity of that book stood signally forth—a unity in the midst of its manifold diversity. It is, then, *one* book from Genesis to the Revelation, from the creation to the consummation of all things; the history of the mighty movement on the part of our God for the redemption of a fallen race; of the knitting anew the broken relations between the Lord God and his alienated children on the earth; of that mystery of God's will which was working from the first to the end, that, in the dispensation of the fulness of times, he might gather together in one all things in Christ. It is therefore God's own word to the human family, clear, authoritative, final. Then it was that the meaning of these and similar words began to be revealed:—"God was in Christ, reconciling the world to himself;" "There is no other name given under heaven whereby man can be saved;" "When we were yet without strength, in due time Christ died for the ungodly." I saw this to be the burden of Scripture, its key-note, melting into one glorious, subduing harmony its thousand various voices. I saw with increasing light and joy how sacrifice, psalm, prophecy, agreed with history, biography, epistle; how the Old Testament pointed as a finger continually on to the New, and the New fulfilled the Old; how that in Adam we die, and in Christ are made alive; that the spiritual Rock the Fathers drank of in the wilderness was Christ; that the Word of the old dispensation, who in the beginning was with God and was God, was in the new dispensation made flesh, and dwelt among us; that he appeared in the end of the world to put away sin by the sacrifice of himself, that God might be just, and the justifier of him who believeth in Jesus. All was clear; my faith was established. The Lord had led me about, but at last had placed my feet upon the rock. My faith stands on the Bible, the whole Bible; in Him to whom the Scriptures give witness; in his life as my inspiration; in his death as my reconciliation; in his resurrection as my hope of eternal glory; in his ascension and coronation as my all powerful Advocate with the Father, and as head over all things to his Church. To him I trust the everlasting interests of my undying

soul; blessing God that I can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." "I live; yet not I, but Christ liveth in me. The life I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me"

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#### PRAYER.

"WHEN a pump is frequently used," said Felix Neff, "but little pains are necessary to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long while the water gets low, and when you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer it is difficult for us to pray; for the water in the well gets low."

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#### HOFFMAN'S FOSSIL.

THOMAS CAMPBELL, when asked for a toast, in a society of authors, gave the memory of Napoleon Bonaparte, significantly adding, "he once hung a book-seller." On a nearly similar principle, I would be disposed to propose, among geologists, a grateful bumper in honour of the revolutionary army that besieged Mac-tricht. That city, some seventy-five or eighty years ago, had its zealous naturalist in the person of M. Hoffman, a diligent excavator in the quarries of St. Peter's Mountain, long celebrated for its extraordinary fossils.

Geology, as a science, had no existence at that time; but Hoffman was doing, in a quiet way, all he could to give it a beginning; he was transferring from the rock to his cabinet, shells, and corals, and crustacea, and the teeth and scales of fishes, with now and then the vertebræ, and now and then the limb-bone of a reptile. And as he honestly remunerated all the workmen he employed, and did no manner of harm to any one of them—no one heeded him.

On one eventful morning, however, his friends, the quarries, laid bare a most extraordinary fossil—the occipital plates of an enormous saurian, with jaws four and a half feet long, bristling over with teeth,

like *chevaux de frise*; and after Hoffman (who got the block in which it lay embedded out entire, and transferred to his house,) had spent week after week in painfully relieving it from the mass, all Maestricht began to speak of it as something truly wonderful. There is a cathedral on St. Peter's Mountain—the mountain itself is church land—and the lazy canon, awakened by the general talk, laid claim to Hoffman's wonderful fossil as *his* property. He was lord of the manor, he said, and the mountain, and all it contained, belonged to him.

Hoffman defended his fossil as he best could in an expensive lawsuit; but the judges found the law against him; the huge reptile head was declared to be a "treasure trove" escheat to the lord of the manor; and Hoffman, half broken-hearted, with but his labour and the lawyer's bills for his pains, saw it transferred by rude hands from its place in his museum to the residence of the grasping churchman. The huge fossil head experienced the fate of Dr. Chalmers's two hundred churches. Hoffman was a philosopher, however, and he continued to observe and collect as before; but he never found such another fossil; and at length, in the midst of his ingenious labours, the vital energies failed within him, and he broke down and died. The useless canon lived on. The French Revolution broke out; the republican army invested Maestricht; the batteries were opened, and shot and shell fell thick on the devoted city. But in one especial quarter there alighted neither shot nor shell. All was safe around the canon's house. Ordinary relics would have availed him nothing in the circumstances—no, not "the three kings of Cologne," had he possessed the three kings entire, or the jawbones of the "eleven thousand virgins;" but there was virtue in the jawbone of the Mosasaurus and safety in its neighbourhood.

The French *savans*, like all the other *savans* of Europe, had heard of Hoffman's fossil, and the French artillery had been directed to play wide of the place where it lay. Maestricht surrendered; the fossil was found secreted in a vault, and sent to the *Jardin des Plantes* at Paris, in spite of the canon, to delight there the heart of Cuvier; and the French, generously addressing themselves to the heirs of Hoffman as its legitimate owners, made over to them a considerable sum of money as its price. They reversed the finding of the Maestricht judges, and all, save the monks of St. Peter's, have acquiesced in the justice of the decision.—*Hugh Miller's Cruise of the Betsey.*

## THE PROMISES.

PROMISES are like the clothes we wear. If there be heat in the body to warm them, they warm us; but if there be none, they give none. So where there is living faith, the promise will afford warm comfort; but on a dead, unbelieving heart, it lies cold and ineffectual: it has no more effect than pouring a cordial down the throat of a corpse. Again, the promises do not throw out comfort as fire throws out heat; for then we should only need to go to them in order to be warmed: their heat is like the fire in the flint, which must be struck out by force, and this force can only be applied by faith.

## L A Y E F F O R T .

FROM THE "IRISH PRESBYTERIAN."

ONE of the greatest features of the Christian church of to-day is Lay Effort. In the long midnight of Popery the church meant the clergy. The priesthood were everything, the membership of the church nothing, except the willing or unwilling instruments of their spiritual masters. The reformation of the church was the emancipation of the laity. The burning words of Luther, learned from the New Testament, that all believers are priests, fell on the mass of the people like lightning on the prairie. The result was rapid and wide spread. The laity awoke to their importance in the Christian community, and ever since there has been more or less of lay effort in the Church evangelical.

But, if some time ago they suffered their privilege to lapse, they have of late begun to resume it,—if they left their duty undone, they are now beginning to feel it and do it. Everywhere there is a very remarkable and very interesting forthputting of lay effort. Look to America. There, throughout this great revival, the merchants and shopkeepers have kept up prayer-meetings every day at noon. No minister takes any part in such meetings; the men of business feel, and feel rightly, that the time has come for them to do something by themselves and for themselves. Do we turn to Scotland. We have a single layman building, and in part endowing, a college at his own expense



Merchants and shopkeepers conduct one scheme, at least, of mission enterprise; and one individual layman, by a perseverance noble in itself,—by a concentration of devoted energy worthy of so good a cause,—has originated and worked up to a point of dazzling efficiency one of the greatest Tract enterprises that ever gained the confidence of the Church and the witness of the Spirit of God. In England, what have not such men as Sir Culling Eardley and the Earl of Shaftesbury done, the one for Dissent, the other for the Establishment, and both for Christ? In our own country, in one of our large towns, a body of laymen support and manage an efficient city mission. In another place they are in the front of a mission to Roman Catholics. And the grand scheme of ministerial support, which has issued in taking £5,000 a year from the purposes of the world and placing it on the altar of God, was it not laymen who originated and enforced it?

There is, besides, a new organisation all over the kingdom. The young men in the towns and cities league themselves together in associations, not merely for mutual improvement and self-culture, but for aggressive action on the depraved masses by whom they are surrounded. Come with us into this filthy lane, enter this gloomy kitchen. Some twenty or thirty neighbours are gathered in. Who is that praying or reading? Is it the clergyman of the district or the city missionary? No; it is a young man in business who dedicates his spare hours on Sabbath to this noble work, and asks no payment.

Then, again, a still newer feature is the preaching of laymen. The lay preachers organized by Wesley were one thing, those of our day are another. Such men as Brownlow North go forth at the call of no organiser, but only at the call of conscience, acting individually, and seeking on their own responsibility, to be fellow-workers with Christ in calling sinners to repentance. Is it necessary to add to these the large band of lay members engaged laboriously and devotedly every week in Sabbath school teaching. In this field much is done by female members of the church, who seem peculiarly happy in Sabbath school labours. Much, also, by them in visitation. The Penny

Societies and Dorcas Societies but for them would languish and expire.

There is something delightful in this array of lay effort in our day,—something fresh and invigorating. We are told, and we know, that a religious book by a layman such as Isaac Taylor is welcomed with special warmth because of the novelty and freshness of it. As with the book, so with all lay effort. Such persons bring a freshness, fervour, and energy to the work that is encouraging to the ordained labourer, and edifying to the body of Christ. Ah, then, why is there not more of it? We have been boasting of what has already been accomplished in the various churches, but what if, after all, our glorying should be vain! So much remains, so much ignorance in the country districts, so much spiritual destitution and degradation in the towns, so many doors of usefulness lie open, so many corners of the vineyard lie waste, the call is loud to the members of the church to go in this their might,—the might of intelligence, the might of energy, above all, the might of converted zeal and fervent discipleship—to work for Christ, to work for souls while it is day. Mr. M'Cheyne it was, we believe, who engraved on the dial of his watch the words *νυξ ερχεται*, "*The night cometh.*" The night cometh wherein no man can work, and when that night overtakes the minister labouring alone, the members of the Church will stand and see how much more might have been accomplished had they taken their hand out of their bosom, snatched up a sickle, and thrown themselves upon the harvest that God has made ripe to their hands.

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#### THE STRANGER ON THE SILL.

BETWEEN broad fields of wheat and corn  
Is the lovely home where I was born;  
The peach tree leans against the wall,  
And the woodbine wanders over all;  
There is the shaded doorway still—  
But a stranger's foot has crossed the sill.

There is the barn—and, as of yore,  
I can smell the hay from the open door,  
And see the busy swallows throng,  
And hear the pewee's mournful song;  
But the stranger comes, oh! painful  
proof—  
His sheaves are piled to the heated roof.

There is the orchard—the very trees,  
That knew my childhood so well to please,  
Where I watched the shadowy moments  
run,  
Till my life imbibed more of shade than  
sun ;  
The swing from the bough still sweeps the  
air,  
But the stranger's children are swinging  
there.

It bubbles, the shady spring below,  
With its bulrush brook where the hazels  
grow,  
'Twas there I found the calamus root,  
And watched the minnows poise and shoot,  
And heard the robin lave his wing—  
But the stranger's bucket is at the spring.

Oh, ye who daily cross the sill,  
Step lightly, for I love it still ;  
And when you crowd the old barn eaves,  
Then think what countless harvest sheaves  
Have passed within that scented door,  
To gladden eyes that are no more.

DIALS.—The words anciently written on  
dials were often very expressive, though  
few. Over an arch which extended across  
the street of old London Bridge, when  
houses were there, was a dial with this  
motto—*Time and tide stay for no man* ;  
and on a dial opposite to the north end of  
Paper Buildings, in the Temple, the follow-  
ing short, but admirable piece of advice—  
*Begone about your business.*

### WORDS OF THE WISE AND GOOD.

If a family is to be leavened with Christian  
truth, and Christian love, and Christian  
humility, and Christian zeal, must not this

be done by some member or members of  
the family? Can a pastor do this thoroughly  
or directly? Why blame him, if he does  
all he can? Why blame him for not doing  
our duty also, as well as his own?—*Tracts  
for the Middle and Higher Classes.*

A pious and unwavering attachment to  
religious ordinances has, by its silent force,  
affected brothers, sisters, or even parents,  
in a way that no expression of opinion  
could have done. And whether advice be  
useful or not, the good example is expected  
in all circumstances from the followers of  
Christ.—*Ibid.*

No intimacy with our minister can make  
up for the want of religious aspiration on our  
own part. Indeed his friendliness may prove  
a snare to us. We are too ready at times  
to fall into Rome's error, and to seek some  
secondary mediator. No clergyman dare  
undertake to do—because he could never  
do for us—that which Christ requires that  
we ourselves shall do. And as idle is it  
for the minister to think his exertions for  
the external welfare of others will enable  
him, in any measure, to dispense with  
anxiety and effort after his own.—*Ibid.*

No man of rank in the present age can  
dare to excuse himself from studying or prac-  
tising religion *because* he is a man of rank.  
Nor will money, however abundantly given,  
make up for Christian piety withheld.—  
*Ibid.*

There is not a nobler sight in the world  
than an aged Christian, who, having been  
sifted in the sieve of temptation, stands  
forth as a confirmer of the assaulted, testi-  
fying from his own trials, the reality of  
religion; and meeting, by warnings, direc-  
tions, and consolations, the easings of all who  
may be tempted to doubt it.—*CECIL.*

## Missions.

### CORFU.

THE treasurer of this Mission has re-  
ceived a very interesting letter from Mr.  
Charteris, dated Sept. 8th, 1858. The  
following gratifying testimony to the  
value and efficiency of his labours among  
the soldiers stationed at Corfu will be  
read with deep interest :—

“ Our gallant friends of the 91st I had  
under my ministry eight weeks, after  
their return from Cephalonia; I preached

to them on seven Sabbaths. As our infant  
died only an hour and a half before the  
Lord's day service on the 29th of August,  
I could not meet them on that day. I  
had prepared a discourse on 2 Chronicles  
xiv. 11, “ And Asa cried unto the Lord  
his God, and said, It is nothing with thee  
to help with many, or with those who  
have no power,” &c., which I preached  
on the Thursday following (2nd Septem-



ber) in the garrison school-room, to as many of them as were able to attend, but as owing to the bustle attendant on leaving few could come, I was requested to give the discourse to be printed on their arrival at Madras. With this request I complied, though I did not compose it with any view of publication. I feel very sorry that they have left. It is seldom we meet such a cordial company.

On the evening of the 24th August, after our prayer meeting, I was asked by one of them (the 91st gallant corps) to allow them to hold another meeting on the following evening, and was requested to join them. I thought they wished to hold another meeting for prayer, preparatory to leaving, but how much was I surprised to be addressed as follows by Quartermaster Sergeant Taylor in the name of the others, who filled the room.

“Reverend Sir,—With the utmost respect we beg to approach you, on the eve of our departure for the Eastern shores, that as a portion of your pastoral flock we may express our deep sense of the obligations which we owe you—obligations which have been evinced since our arrival in this command.

“We have also much happiness in bearing testimony not only to the charitable and religious manner in which you have always received us, but also to the zeal you have shown in ministering the Word of God, the glorious Gospel of our Lord and Saviour Jesus Christ, to your congregation. We feel assured that, by God’s blessing, your efforts to promote the salvation of all around you will not be in vain; for we feel that those efforts in which we have so largely shared have been productive of much good, not only in us, but in all. We pray that the good seed which you have sown in our hearts may not wither while we are sojourning in a far distant land, but that it may by the Holy Spirit working in us, spring up and bring forth an abundant harvest.

“As we are to be so shortly called away from this place to a far different scene, we take the opportunity to beg your acceptance of this small token of our regard and esteem, feeling assured that you will not withhold your prayers for our safety wherever duty may call us to go. It will always be our earnest wish that you may long enjoy the blessing of God in the performance of that Divine duty to which he has been pleas’d to call you.

“In conclusion, Reverend Sir, we trust

that God will shower upon you many rich blessings, and that it may please him shortly to remove the affliction with which he has visited your family.”

The token of their esteem was not so very small, being nothing less than a handsome and useful Gold Watch. Had they given me the least “inkling” of their intended kindness I might have replied in a better manner to their address. As it was, in the fulness of my heart, I assured them that it gave me the greatest pleasure to receive such a substantial token of their regard; that I was much more gratified by the address which had accompanied it, because I felt that unless they had understood and appreciated the *glorious gospel of our Lord and Saviour Jesus Christ*, they could not have been able to speak of it in such terms; that to have souls for my hire was the object of my highest ambition; that I “sought not theirs but them;” and that of nothing was I so glad as to hear that they considered themselves profited by my ministry—that I valued very highly that sympathy for me and mine in our affliction; that our sympathy in return should be shown to the wives, children, and invalids, so long as they remained in the island. I closed our interesting meeting with prayer; and I assure you we have felt that such liberality and sympathy have added to the other consolations which our Heavenly Father has given us at this trying time. Afflictions abound, but consolations do much more abound.

The regiment left on Saturday last, 4th September, *via* Alexandria and Suez, for India. I went to the barracks, at Fort Neuf, to give the certificate to those who communicated upon last occasion. Many of the men came up to me and took leave in the kindest manner possible. A good number of wives and children must remain here until the transports have taken away the 3rd Buffs. About forty men, who are either invalids or to be discharged on completing their time, are stationed at Vido. I shall go over and preach to them. They have left only eight patients (none belonging to our church); these are very few for a strong regiment to leave. You might expect soldiers would be in no haste to get well when they know they are to go on arduous service; but on more occasions than one I can bear testimony to a contrary feeling. I remember

that when the 71st Highlanders sailed for the Crimea, their patients in hospital got all speedily and wonderfully well—scarcely a man remained behind.

(Signed) WILLIAM CHARTERIS.

### INDIA.—THE KARENS.

WE have been favoured with the following from Mr. Macfie, of Liverpool :—

*Calcutta, August 7th, 1858.*

MY DEAR MR. MACFIE,—I feel most thankful for all help for these wonderful missions. My wife is now carrying through the press a book she has written on the subject; and we hope at the end of this year to have the pleasure of sending you a copy. We learn constantly of the progress of the work. We know the missionaries well; and we entertain confident hopes that the whole Karen people will be evangelized. Only a few days ago we received a letter stating that a message had been received from a chief living a day's journey from our entrance frontier, inviting teachers; that two had volunteered to go, and had started. A friend of mine has placed a sum at my disposal for the Red Karens. These are savages, about 250,000 in number, living in independence, and as yet untouched by the gospel. Some native Evangelists have been among them, but with little success, though the chiefs ask the British to take possession of their country: but now we will send some with medicines and other things that will conciliate them and induce them to let the preachers reside among them. The whole of the Karens are a very fine people, bent on enterprise, and likely, I believe, to carry the gospel to regions beyond. I have good reason to look with almost equal hopefulness on the mission to the Coles in Chata Nagpore. The faith and sacrifices that characterise the mission, and the earnest piety of the converts, are remarkable. Several hundreds have been seeking baptism since the missionaries returned after the meeting. I hope to be able to publish a full account of the mission in the Church Missionary Intelligencer before the year closes. That periodical can admit more elaborate papers than the news of the churches.

When I was at home you may remember that I was endeavouring to do something for a Vernacular Literature here, and that you kindly assisted me. Some

substantial progress has since been made; and the Tract Society has been placed on a new and very efficient footing; but at present our efforts are directed to the supply of our soldiers at their several stations with books and tracts. I rejoice to say that there are excellent, devoted men both in rank and file; and the work among the soldiers generally is very hopeful.

My wife, you may remember, was at work about the Female Refuge here. That has since gone on very well, and has been a source of blessing, I think, to all concerned. The matron we had from home has gone on satisfactorily, and is a good woman. We are at work now about native female education. The new Vernacular Education Society at home, we hope, will co-operate. The subject of Vernacular Education and of Vernacular Literature has evidently grown in importance and magnitude since the rebellion. I feel more and more that our converts must be theologically trained in their vernacular languages if they are to be apt preachers to their country. English *alone* will unfit them. They must be familiar with the Scriptures in the vernacular, be habituated to express their religious thoughts in the vernacular, and have practical training as Evangelists.

Believe me, my dear Mr. Macfie,

Yours very truly,

M. WYLIE.

### LESSONS DRAWN FROM MISSIONARY EXPERIENCE.

QUESTIONS (says the *Missionary Record* of the United Presbyterian Church) having arisen among the missionaries of the American "Board of Commissioners for Foreign Missions," labouring in India and Ceylon, with regard to the most efficient method of carrying on missionary work, the Board deemed it dutiful, in the year 1854, to send out a deputation to visit these missions, to confer with the missionaries, and to consider what changes might be advisable. The deputation, consisting of the Rev. Rufus Anderson, D.D., senior corresponding secretary of the Board, and the Rev. Augustus C. Thompson, one of the members of the Prudential Committee, left Boston in August, 1854, and were absent nearly eighteen months. Among other instructions given to them, they were directed



“to see how far the oral preaching of the gospel is actually the leading object and work of the missions,” and “to ascertain to what extent in India the missions of the Board are prepared to rely on the oral preaching of the gospel, and to dispense with the pioneering and preparatory influence of schools, and especially of schools in which the use of the English language is a prominent and characteristic feature.” The deputation seem to have performed their work with great wisdom, fidelity, and kindness, and their visits and conferences greatly cheered and encouraged the missionaries. They presented a report, giving an outline of the matters discussed, and the results arrived at, on 4th March, 1856. This report, with relative documents, was remitted for consideration to a special committee of thirteen persons. This special committee corresponded with all the missionaries, had before them “2,500 manuscript pages,” spent fourteen days, from eight to eleven hours each day, and the result of their labours was presented to the Board in a report of considerable length. Both these able and instructive documents are now lying before us. It would be out of place to give an account of the special questions discussed, or to pronounce any opinion upon them, as several of them arose from the circumstance, that these missions are conducted by a society, and not by a church, and which society, therefore, cannot wield ecclesiastical jurisdiction. But, as the missions of the American Board have existed in India for nearly forty years, and as many of their missionaries have been men of great ability and zeal, it is important to look at some of the facts and lessons which these documents contain. It may here be stated, that both documents coincide in representing the leading object of missionary work to be, “the conversion of sinners, the gathering of such converts into churches, and the ordaining of native pastors over such churches.” All plans are considered and estimated according to their bearing on this grand object. Whatever seems to conduce to it is approved; and whatever appears to retard it is rejected. No method, however showy, attractive, or popular, can be sustained, unless it has been indicated by experience, that it is fitted to enlighten sinners, and to draw them to the Saviour. The following things may be stated as the lessons of

experience which these reports present:—

1. That the system of having common schools, taught by heathen masters, has been of little advantage to the mission. At the formation of some of the missions such schools were established and upheld by missionary funds. This was done with the view of attracting the attention, and conciliating the favour of the people, and thus of inducing them to attend upon the instructions of the missionary. But the plan altogether, or nearly so, failed. Hence, it is said, in the report of the deputation, “At the outset, schools for heathen children, taught by heathen masters, were a prominent feature in them all, though there was also much preaching. The number of pupils in the Mahratta missions rose at one time to 2,000, in the Madura to 4,000, in the Ceylon to 6,000, and there were select schools and boarding-schools. But a period of decline always comes to such schools. This does not necessarily indicate a decline in the missions; it may result from progress. Other instrumentalities come into use. The heathen schoolmaster is a questionable agent for inculcating gospel truth, and it comes to pass that the money can be better employed than in his support. Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the 10,000 pupils who had been thus instructed in their missions. Our brethren in Ceylon could recollect only about 30 conversions among the 30,000 children who had been in their common schools.” And hence, also, a missionary, whose statements are quoted in the Report of the Special Committee, says, when speaking of eras in the history of the mission, “The first era was, in its leading characteristics, a system of schools with heathen masters, for the conversion of heathen children. When these teachers were asked, one by one, if they were Christians, they all answered, no. They were then asked if they wished to become Christians, and again they promptly answered, no. They said they learned Scripture lessons and taught the children for the sake of their pay. The second period was one of ‘reforms and compromises.’ The people of some of the rural villages asked for instruction, that they might become Christians. The heathen schools were then dropped, and other schools took

their place. Congregations were formed, and *these were the beginning of the necessity for all the great changes that have been made.*" It is no wonder, therefore, that it is said, that the missionaries have now "no confidence in the ability of schools taught by heathen teachers, as a part of missionary operations," and that they would have "Christian teachers employed, especially in those places where Christian families are already residing, or where some religious interest is awakened."

2. The system of centralising missionary operations has been found to be attended with injurious results. The missionaries erected buildings in a central locality, and carried on there all missionary operations. Persons were attracted to such places, erected buildings also, and were regarded as a part of the system; and the consequence was, that the villages and country districts were, to a great extent, overlooked. This method gave an adventitious advantage to the mission locality, and did not tend to the evangelization of the country. Hence, it is said, in the report of the deputation, "The missionary's place of abode, or his 'station,' is the central point. The schools, congregations, church members, native helpers, everything tends towards this centre. The printing-press, boarding-school, 'English school,' compound, if they exist at all, are there, and they are all centralising influences. In Ceylon, the roofless walls of the great Dutch churches were repaired and covered, and thither the tribes went up from all the adjacent villages. There were schools, indeed, in the villages, and the missionary and his helpers preached the gospel everywhere; but the congregation, the only organized church, the only pastor, were at the station. So it was in the Madura mission prior to the year 1845." And, speaking of the Ahmednuggur mission, the Report says, "A census of the three compounds in the city of Ahmednuggur gave 35 native families, and 168 persons, old and young, generally from the villages; besides 13 families and 53 persons, sustained by rendering service in the mission families, all having their cottages rent free, with the immunities and privileges afforded by the mission premises. This presented itself to us as a refuge, an asylum, with a strongly attractive influence in proportion to the general diffusion of extreme poverty among the converts

in the country villages." This system was regarded "as fostering a feeling of dependence in the native mind, and weakening the mission in all its departments and ramifications." It was recommended, accordingly, that the agency be more widely distributed, and especially that greater attention be given to the formation of "village congregations" and "village schools." Indeed, as the deputies hold the opinion, that the missionary, and not the schoolmaster, is the proper agent, and that congregations are to be gathered by gradual and painstaking instrumentality, and that a living church, with its dependent and auxiliary school, is the right means of spreading the gospel, they warmly urge the village or rural system. They think that it is by setting up village stations, and ordaining native pastors over them, they will provide "successive constellations of light and influence," which will affect and evangelise the whole country. In the Madura mission this village system has been in operation since 1846, and it "now numbers 500 church members, 3,000 adults, and 2,000 children."

3. The plan of attaching the native converts to the mission, by pecuniary support, has been found to have a detrimental influence. Many of the converts were either in the employment of the mission, or obtaining the means of support. This introduced a servile, dependent, and mercenary spirit. The evils of this method are strongly depicted. One missionary, whose words are quoted in the Report of the Special Committee, says, "The great body of the church are more or less pecuniarily connected with the mission. This fact has made church membership a thing to be desired for its pecuniary advantages. The heathen, generally, consider it a privilege to have some of their relatives connected with the church and mission employment, as they receive the ready money. This pecuniary relation to the mission tends to destroy their power as a witnessing church among the heathen. This suspicion among the people of the motives of Christians is dispiriting to those that are sincere. The missionaries often have little confidence in the apparent interest of those who listen to them, since there are so many ways in which they may receive worldly benefit from them. These pecuniary relations often tend to destroy that love for one another, among church members, which is one of



the evidences that they 'have passed from death to life.' This relation to the missionary as paid agents, often renders them eye-servants. The fact that a large proportion of the church are paid agents, often awakens envy on the part of those who live by daily toil. Those church members who have been trained in boarding schools, as children, where they have received everything from the mission, at length come to claim, as a right, what they have been long accustomed to receive as a gratuity." And another missionary, whose words are cited in the Report of the deputation, says, that when the church members who have been reared in this dependant manner, "leave the service of the mission, they either at once, or gradually, leave the church and all regularity of attendance on Christian ordinances, as though they were freed from a yoke of bondage. Many of them openly apostatise from the faith, and others make ingenious apologies for their irregularities." These statements show that the element of pecuniary advantage must be kept separate from conversion—that it is better to allow the native converts to depend upon their own resources, and to follow their own avocations—should these not be improper—than in any way to sustain them from the mission funds; and that, though being thus exposed to the adverse influence of their unconverted countrymen, there may be more falls among the first converts, yet that those who, by grace, remain stedfast, will acquire greater influence, and, by this means, that the mission is likely to produce a more speedy, as well as a more extensive and thorough change upon the views and the habits of a heathen people.

4. The importance of the native language as an instrument of conversion.—These reports embrace, as was to be expected, the most unanimous testimony on this point. All the missionaries agree in representing the use of the native language as the only effectual vehicle for getting access to the hearts and consciences of the people. The English language had been taught in many of their schools and seminaries; but it had not been attended with beneficial results; and it had very generally been agreed to exclude it from all their institutions, and to restrict their attention to the use of the native tongue. The only exception was to be in the case of those who were to be educated as ministers,

and who, by acquiring English, would have access to the stores of theological learning which that language contains. Dr. Smith, of the Syrian Mission, whose testimony is given in the Report of the Special Committee, thus graphically puts the case:—"With regard to the use of the English, I cannot imagine that any person of the least experience can entertain for a moment the idea of depending on it as a medium through which to bring about the conversion of a foreign people. If any one entertains such a fancy let him picture to himself a company of Frenchmen coming among us, and trying to convert us to their faith, not by addressing us in English, but by first teaching us French, and then preaching to us in that language. The deep and tender chords of religious feeling are to be touched by the familiar accents of our mother-tongue, and that most skilfully used. This every practical missionary must well know. The use of English as a medium of instruction in schools appears much more plausible. Yet in practice we have not found it to answer. We attempted it in our former male seminary; and two ruinous results ere long met us. One was, as soon as our pupils had learned enough English they went into lucrative secular employments, and were lost to our great object, and the other that they did not learn their own language well enough to use it effectually in writing or speaking; so that they were not fitted for, or useful as, helpers had they remained connected with us." The deputation also state that the great body of the brethren in India believe the use of the English in the rural districts, except as a classic for select theological students, to be no longer conducive to the attainment of their object. We cannot forbear quoting the following admirable remarks of the Select Committee on the necessity of employing the native language in preaching the gospel to the heathen:—

"The first missionaries obeyed the injunction, 'Go, ye, into all the world; and preach the gospel to every creature,' not only in its spirit, but in its letter. They waited at Jerusalem only for the gift of the Holy Ghost to furnish the necessary qualifications for carrying out their great commission. Among these there was one as obvious as it was indispensable—'the gift of tongues.' They were 'to preach the gospel,' and to many persons and many nations whose



language they had never learned, and which in their circumstances they had no means of learning. They were to 'preach the gospel' or proclaim its message *orally*, for this is the primitive import of the term. Other things may be called preaching constructively; but *oral proclamation* is literal preaching. So the Author of the great commission intended; and so the apostles understood him; and so, it may be added, the gift of tongues interpreted their instructions. They were supernaturally qualified to 'speak to every man in his own tongue in which he was born.' It was the gift of *tongues* to the apostles, and not the gift of *hearing* and *understanding a strange language* on the part of the people; and this principle or fact stands forth radiant in light through all the apostolic narrative. Every nation was addressed in its own language, in the *vernacular*, whether more or less rich in expression, whether more or less adapted to religious thought. The venerable Hebrew, the rich and mellifluous Greek, or the manly and majestic Latin might have been carried round the world by the apostles and their personal associates, as a holy language, if it had seemed best to him who orders all things in wisdom, and who made his own arrangements for converting the nations. The audiences

might have been furnished with the gift of *hearing* with the same ease with which the first preachers were furnished with the gift of *speaking*: but this was not the plan of God. It is his purpose, the wisdom of which we can partly comprehend, but which need not be discussed here, to give the gospel, with all its stores of rich grace, to the nations of the earth in their own languages. There may be rare exceptions; but they are such as go to establish rather than repeal the rule; and this purpose will be accomplished; and the glad tidings will be preached; and joyful hallelujahs will be lifted up in all the languages and dialects of the earth.

"Preaching, or *oral* preaching, as it is sometimes called, by a sort of *tautology*, in our day, is the ordained instrumentality for the salvation of the soul and the conversion of the world. This principle lies at the foundation of missions to the heathen. This is the grand agency. It must ever occupy the first rank, while other means may accompany it as auxiliaries or follow in its train and then become active causes for still further progress. Here God has placed *preaching*—*literal* preaching. Nothing can supersede it, or stand in its place, or go before it in a successful plan of missions."

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## Correspondence.

### THE COLLEGE.

*To the Editor of the Presbyterian Messenger.*

DEAR SIR,—Since I had last this pleasure, I have sent out 250 more circulars respecting the College, but, regret to say, without their having produced any favourable result. The funds stand in the same exhausted condition in which they then were, rendering the position I have been placed in so irksome, I might almost say, so disparaging, that nine men out of ten would probably have been induced to have thrown down the key, and left the Synod to manage its empty coffers as it best might. But I am not of that animus; I intend to hold on by the empty box, in hopes that, by God's blessing and your co-operation, I

may, ere long, bring about a better state of matters.

I look upon it, that, as Presbyterians, represented in our Church Courts—the Synod being paramount—each congregation is bound to co-operate, to the full extent of its ability, in fulfilling the decrees of the Synod, consisting, as this supreme court really does, of a minister and an elder from each congregation.

The Synod decreed that we should have a College, and appointed a committee to superintend its affairs; and likewise fixed the salaries of the professors, assigning an annual collection for the purpose of defray-

ing these and other incidental charges ; and, at the recommendation of the College Committee, Dr. M'Crie was invited to come from Edinburgh, and assume one of the professorships, to which he kindly assented, and we were delighted to obtain his valuable services. And here it might be well to observe, that the College scheme differs so far from the other Synodical schemes that I am not left, like their treasurers, *merely to pay away whatever may come in*, but the salaries and rent, with me, being *fixed quantities must be paid*.

Reverting to the decrees of Synod respecting the raising and the inversion of the funds, while I do not mean to assert that any written engagement was entered into, still I maintain that it was no doubt tacitly understood, that the contribution (toward the aggregate) from each congrega-

tion should bear *some proportion* to the size and importance of the contributing congregation.

But as the number of mere worshippers is too vague an element on which to found a computation of proportion, I will adopt the method proposed with acceptance by the Rev. W. Chalmers, as Presbytery clerk, when he, Mr. Gillespie, and I were appointed to apportion the Presbytery fees amongst the various congregations within the bounds, namely, the *communicants* of each. And on this basis let us see how the several congregations have met their respective obligations with regard to the College.

The total sum collected in 1857 within the London bounds was, £359 6s. 4d., and the aggregate number of communicants was, 3,136. Consequently, we have—

CHURCH.	Comuni- cants in each.	Proportion.	Contributed, 1857.	Contributed, 1858.
John Knox's.....	224	£25 14 3	£8 13 0	£7 14 4
River Terrace .....	385	44 3 11	22 19 0	23 2 1
Woolwich .....	200	22 19 2	14 14 0	8 0 0
Greenwich.....	135	15 10 0	6 11 0	5 2 7
Southwark.....	106	12 3 6	— —	— —
Chelsea .....	195	22 7 9	10 7 0	2 5 0
Dalston .....	73	8 7 7	3 0 0	3 5 2
St. John's Wood .....	50	5 14 9	— —	— —
Marylebone .....	516	59 4 8	24 0 0	16 7 2
Brighton .....	110	12 12 6	6 0 0	8 10 0
Southampton .....	306	35 2 8	3 10 6	4 13 0
Regent Square .....	836	95 5 7	259 11 10	
De Beauvoir Town ...				
Hampstead .....				
Caledonian Road .....				
	3,136	£359 6 4	£359 6 4	

With respect to Regent's-square, London Wall (De Beauvoir Town), Hampstead, and Caledonian-road, whose members and contributions make up the total above-stated, for 1857, I may merely mention, they have each nobly fulfilled their respective obligations. And it might be productive of good, were search made into the cause of their being enabled thus to distinguish themselves ; more so, when it is considered that they each have had their own responsibilities, and the London Wall people especially, who, at the time, were preparing for themselves a new church for removal to De Beauvoir Town.

Of Greenwich it is satisfactory to know that, although formerly as deficient as others, steps have recently been adopted to supplement the annual collection, so as to

render the Greenwich quota fully equal to what it should be. And I hope this may continue to be the case in all time to come.

I regret not being in possession of the requisite statistics to enable me to analyse the accounts of the other Presbyteries of the Synod, but as soon as I obtain these I will revert to the subject. Meanwhile let us compare some of the Lancashire with the London congregations, on the assumption, which I believe to be correct, that the members of each are equally wealthy. Take for example, Canning-street congregation, Liverpool, in which, under the admirable ministry of Mr. Welsh, the communicants number nearly 700. They contributed, in 1857, 75l. 16s. 6d., and in 1858, only 36l. 7s. 6d.\* The corresponding London

\* Several gentlemen, members of this church, have this year given to the College beside the collection.



congregation, Regent-square, with 555 members, sent into the treasury in 1857, 199*l.* 10*s.* 6*d.*, and in 1858, 149*l.* 5*s.* 7*d.* Do these relative figures represent a state of matters such as ought rightly to exist? Perhaps, in reply, allusion may be made to the operations going on in the southern part of Liverpool, under the auspices of the Canning-street people. But, I would answer to them, and to whoever adduces similar excuses, "all very well, dear friends, long and ably may ye work, but along with your zeal for *home* extension, remember your obligations in *general* with the rest of the church."

It appears evident to me that the unsatisfactory state of matters which the foregoing analysis discloses has been occasioned in some measure, though unintentionally so, by the want of due publicity having been given to the returns as received. My predecessors, in fact, were *too good* treasurers; when deficiencies occurred they found the means, with the help of a few more willing coadjutors, to meet the exigencies, and nobody inquired how these were met. But I do not intend, nor indeed have I the power to make up deficiencies, and it is only by making this known, and by tracing the origin of the deficiency, that the latter can be hereafter remedied. Indeed, I have always been as averse to spasmodic action as in favour of a burden being *equally*, and thereby less perceptibly, borne.

It surely never was the intention of the Synod, when it assigned a stated stipend to be paid by annual collection, that some churches should contribute a half, a third, or even only a fourth part of what their neighbour congregations were giving under a parity of circumstances, that several should go from bad to worse, and that some congregations should give nothing at all!

We shall require, between this and November, 1859, nearly 900*l.* for salaries, house-rent, taxes, light and coals, &c.; and for removal expenses about 170*l.* extra; making together 1,070*l.*; whilst, per contra, the whole collections of last year, 1857-8, only amounted to 693*l.* 19*s.* 9*d.*; consequently, if I had on hand, in place of in expectation, the *whole* of the contributions of the church—on the same scale as last year, there would be a shortcoming of upwards of 376*l.*, and it is to be hoped that after this plain statement of facts and strong appeal the contributions (which will be notified in "The Messenger," as received) will equal the requirements.

I find, on calculation, that throughout the London Presbytery the contributions, one with another, average, 2*s.* 3½*d.* for each member; and mention it, as it may serve to

guide our brethren elsewhere in estimating what each congregation should give.

You will have to take this as it comes off the anvil, for I have not time to polish it.

Yours, faithfully,

ARCHIBALD T. RITCHIE,  
*Hon. Treasurer.*

26, Poultry, 16th Sept. 1858.

#### BUCKLE'S WORKS.

DEAR SIR—The shortest summary of Mr. Buckle's fundamental position is this, namely, that "science is the providence of man;" which is true if religion be allowed its right place in the system of the sciences, *i.e.*, the key-stone.

Let any one honestly and thoroughly investigate the history of the successive movements of his own soul from a comparative state of barbarism—the antipodes of "civilization"—and he will find that the formation of opinion (knowledge in the making) in the matter of religion, lies at the foundation of the moral and social character. (*Vide* "Biography, or Life Histories.")

"National illumination" is national nonsense to all such as are unacquainted with the laws which regulate the extent of personal areas.

"Let us unite into one general and brotherly search after truth."—*Milton.*

I am, dear sir, faithfully yours,

FREDERICK PARRY.

#### IMPROVEMENT OF PRAISE.

DEAR SIR—I was very glad to see this most important subject referred to in your last number. It is one in which I have always felt a great interest, in connection with the progress of our church. As you formerly, on several occasions, were kind enough to insert in the "Messenger" some previous remarks of mine on the subject, I trust you will also admit the present communication.

It is not so much the want of efficient precentors that is the great drawback, as the apathy of the general body of the people in our congregations in following or accompanying the precentors; and an amendment in that respect, to any great extent, will never take place till greater attention is paid, and more prominence given to the subject, under the auspices of our ministers and managers.

The plans suggested by 'A Precentor'



are most excellent for the purpose in view ; but I have seen, and know from experience, that the exertions of our precentors will be successful *only* 'if assisted by the minister and office-bearers' of our own respective churches. I have seen those exertions succeed when so assisted and countenanced ; and I have seen them fail, over and over again, when not so countenanced, and it will be so again.

I have talked, and written, and acted, with reference to this subject, until I am almost inclined to lose faith in 'perseverance,' (which, under Providence, has raised me from the plough to a profession), and I now write under the disheartening belief that I might as well save myself the trouble.

The fact is, we have been so long accustomed to a lethargic and careless mode of performing that portion of our church services now referred to, that we seem to be oblivious to our faults in that respect.

Those excellent 'composures,' the 'Confession of Faith,' and 'Directory,' insist upon its being 'the duty of Christians to praise God,' the voice being 'tunable,' with 'grace in the heart.' A higher Directory still, the Bible, inculcates the same doctrine, and urges the performance of the duty. The importance of that duty does not, however, seem to impress itself sufficiently on the hearts and minds of our people ; neither is much trouble taken in order to become possessed of the tuneable voice—the grace in the heart being dormant.

The sitting posture, when singing, which is adhered to in some of our churches, is quite consonant to our lethargic manner of offering praise. I, however, consider it a very irreverent act towards Him to whom the praise is offered. There is no doubt that, anciently, the people 'stood and praised.' It was all very well to sit in church in Scotland on such occasions, after walking

"Over the hills and far awa,"

as I have often done myself, but I confess it has a very lazy appearance. It puts one in mind of fire-side or family-party singing.

I am no latitudinarian ; and though now within the fold of the Presbyterian church in England, I was brought up in the arms of the Scottish establishment, in the good old lazy, cozy, sleepy times, when there was no motion in the still waters of orthodoxy, except the commotion now and then caused by placing a minister over the heads, or, at all events, against the will of the people. I confess, however, I am ashamed to read such a sentence in the public prints as 'the antipathy of Presbyterians to church music,' knowing that the

reference is to our church ; and I don't at all like our being called 'sour presbyterians.'

The Scotch are famed for secular music, and why should they not be so for sacred music also ?

'There's one of music's loveliest wreaths entwined  
In Scottish hearts, and liberty's the tree  
On which the sacred blossoms had their growth.'

The practice which extensively prevails amongst us of singing, and of hearing sung, those lovely melodies which are 'entwined in Scottish hearts,' ought surely to prove that our voices and hearts, when properly attuned, are capable of being used, for holier songs and higher affections. It is, however, lamentable to think that there are very many in our congregations who 'can sing a good song,' as it is called, who would, nevertheless, be utterly unable, and indeed ashamed, to stand up and lead in singing a tune for a psalm or hymn. We must, however, learn to sing, as well as learn to pray. There must be practice also if we wish for perfection.

I often feel sorry, on looking round in church, at the times of singing, to see the lips of many closed, and to hear others only joining in soft murmurs. How does such conduct agree with the injunctions, 'O bless our God, ye people, and make the voice of his praise to be heard.' 'Play' (and why not *sing*?) 'skilfully with a loud noise.' 'Make a joyful noise unto Him with psalms.'

The fact is, that the mode in which our church services are conducted does not tend to encourage psalmody. Our sermons, generally, are prolonged too much, and, in consequence thereof, we are often treated only to a verse or two, to redeem the time. I submit that that is not as it ought to be. Our Lord and his disciples sang a hymn (which is understood to have been composed of several psalms), and not a verse or two thereof. Our gratitude to our great Benefactor is small, if it be to be measured by the extent of our praises. 'The voice of nature is *unceasing* praise.'

The best and ablest divines encouraged sacred music. Without taking up much more of your space, I would only refer to what Luther said on the subject, namely, 'Next unto theology, I give the place and highest honour unto music.' 'I want to see the arts, especially that of music, in the service of Him who has given and created it.' 'Young men ought not to be ordained into holy orders until they are well experienced in school knowledge and in singing.'

It is quite certain that with us we should not at all be the worse of possessing a little more of the ornamental and graceful

in art in our churches. There is a 'beauty of holiness,' as well as a 'spirit of holiness.'

"For God delights in beauty as in truth."

When I attend, occasionally, other places of worship where there is good singing, I lament our deficiency. If we were to pay proper attention to the cultivation of the human voice in psalmody, we should hear

less respecting the use of the mechanical instrument, the organ; and whether we sing 'in unison,' or 'choral harmony,' practice is necessary.

Apologising for the length of this letter, which however is merited by the subject, I am, sir, yours, faithfully,

W. SINCLAIR.

## Presbyterian Church in England.

### THE SCHOOL COLLECTION.

THE School Committee await with the greatest anxiety the results of the recent annual collection in aid of the School Fund; and they earnestly beg that in any case in which the collection has not yet been made, it may be taken up without delay, before the annual College collection, which is appointed for November, comes round. Fully half the congregations of the church omitted to make the collection last year; and if this omission should be repeated again this year, the fund will be placed in the most painful difficulties.

The committee would be most thankful to receive donations or subscriptions to help them over their present difficulties, to be forwarded to the treasurer, John Johnstone, Esq., 16, Euston Square, London.

### COLLECTIONS AND DONATIONS.

#### SYNOD SCHOOL FUND.

North Sunderland . . . . .	1 0 0
Chalmers Church, Ancoats . . . . .	2 3 9
St. George's, Liverpool . . . . .	11 5 9
St. Andrew's, Birkenhead . . . . .	8 0 0
Blyth . . . . .	1 0 0
Woolwich . . . . .	4 13 6
Branton . . . . .	3 9 0
St. Andrew's, Manchester . . . . .	11 0 0
Framlington . . . . .	0 10 4
Lowick . . . . .	1 10 0
Trinity Church, Manchester . . . . .	12 12 0
Robert Barbour, Esq. . . . .	5 0 0
Dudley . . . . .	5 2 0
Sunderland . . . . .	11 3 9
Salford . . . . .	3 0 6
Seaton DeJaval . . . . .	1 5 0
Canning Street, Liverpool . . . . .	15 0 6

JOHN JOHNSTONE,

Treasurer.

16, Euston Square, London.

\* \* \* The Synod School Collection being appointed to take place at the time when very many are away from home, it may be well to remind those who may have thus lost the opportunity of contributing, that the Treasurer will be glad to receive such subscriptions, either through their own Kirk Treasurer, or direct by Post-Office Order.

### FOREIGN MISSIONS.

Chalmers Church, Ancoats, Collection	£2 6 9
Falstone, do.	2 9 6
Trinity Church, Manchester, do.	22 3 8
Harbottle, do.	1 4 4
Whitehaven, do. and Association	£9 0 0
Ditto, Sabbath School	8 1 6
	17 1 6
Appropriated for India	4 10 0
	12 11 6
Canning Street, Liverpool, Collection	28 7 0
Brampton, do.	1 4 0
Bavington and Ryal, do.	3 12 1
Glanton, do.	1 10 0
Widdrington, do.	1 0 0
Laygate, do.	5 5 0
Trinity, Manchester, Mrs. Hurst, in memory of two departed children	1 11 9
Morpeth, Collection	5 4 11
Ditto, Donation, Newton Park	0 10 0
	5 14 11
Brighton, Donation, Jane Johnston	1 0 0
Wooler, Association	0 19 8
Islington, Liverpool, Collection	13 5 0
Trinity Church, De Beauvoir Town, do.	11 1 0
Rock Ferry, Liverpool, do.	11 13 0
Birkenhead, do.	9 15 0

HUGH M. MATHESON,

Treasurer.

3, Lombard Street, London,  
Sept. 23rd, 1858.

## Presbyteries' Proceedings.

### PRESBYTERY OF BERWICK.

AN adjourned meeting of this Presbytery was held at Bankhill Church, on Tuesday, July 27th. Sederunt: Rev. W. Fraser, Moderator; Messrs. Robinson, Cant, and Thomson, Ministers.

Mr. Robinson reported that as appointed he had preached at Norham on the 25th current, and thereafter presided at the moderation in a call, when Mr. William Haig, Probationer of the Free Church of Scotland, was elected by a majority, and a call signed on his behalf. The call duly attested was laid on the table, and Mr. William Allen, Commissioner from the congregation, having appeared in support



of the call, and stated that the greater portion of the minority had already signed in favour of Mr. Haig; it was moved, seconded, and unanimously agreed to, that the call be sustained.

The Clerk was instructed to write to Mr. Haig, and, on the event of his accepting the call, request him to appear before the Presbytery at its next meeting. Mr. Cant reported that he had presided on the 25th instant at a congregational meeting at Horncliffe, when the congregation unanimously agreed to a motion that an application be made to the Presbytery at its meeting to be held at Berwick on the 27th instant, by two Commissioners, Messrs. David Lowrie and James Elliott, for the moderation in a call as soon as possible. The Presbytery, after considering a letter handed in by the Commissioners, in which they stated that they were authorised to offer a stipend of £80 at present, and ascertaining the number of members and adherents, granted the application, and appointed the 8th proximo for the purpose; Mr. Cant to preside, and that due intimation thereof be given from the pulpit.

August 1st.—Adjourned to meet at Bank-hill Church, Tuesday, August 10th, 1858, at half-past eleven, A.M.

August 18th.—The Presbytery met by adjournment at Bank-hill Church. Sederunt: Rev. J. W. Fraser, Moderator; Messrs. Munro, Robinson, Cant, and Thomson, Ministers. Mr. Huie, of Wooler, being present, was associated.

The Clerk stated that, as instructed, he had written to Mr. Haig, who was now present. Mr. Haig being called, and having produced his Extract of License, and Presbyterial Certificate, the call from Norham was put into his hands, and he expressed his acceptance thereof. Whereupon the Presbytery appointed him his trials with a view to ordination.

Mr. Cant reported that in obedience to the Presbytery, he had preached at Horncliffe on the 8th instant, and thereafter presided at the moderation in a call; when the congregation elected, by a large majority, and thereafter unanimously called Mr. Peter Vallance, Probationer of the Free Church, to be their Minister.

The call signed and duly attested was laid on the table, and Messrs. David Lowrie and James Elliott, Commissioners from the congregation, having appeared in support of it; it was moved by Mr. Robinson, seconded by Mr. Munro, and unanimously agreed to, that the call be sustained, and Mr. Vallance being present, received and accepted the same. Whereupon the Presbytery prescribed the usual trials for ordination.

Mr. Robinson asked whether there was any report from Ancroft Moor. The

Moderator said that, while he was not prepared to give a report in detail, he was happy to be able to state that the Preacher, Mr. Sayburn, stationed there for the past eight months, has been labouring with considerable success, and that there is an increase in the attendance.

Adjourned to meet at Bank-hill Church, on Tuesday, the 31st instant, at half-past eleven, A.M., as previously appointed.

#### PRESBYTERY OF NEWCASTLE.

A *pro re nata* meeting of this Presbytery was held at Newcastle, on the 12th of August, to make arrangements for the induction of Mr. John Jeffrey to the Presbyterian church, Gateshead. Sederunt: Rev. J. Reid, Moderator, and G. B. Blake, Ministers, with Messrs. Ballingall and Freeman, Elders.

It was agreed that the induction should take place in the church at Gateshead, on the 2nd Tuesday of September, at one P.M. Mr. Dinwiddie to preach and preside; Dr. Paterson to address minister and people. The edict to be served on Sabbath, 22nd inst. Closed with prayer.

The Presbytery held an ordinary quarterly meeting at Newcastle, on the 14th of September. Present, Rev. J. Reid, Moderator; Messrs. Henderson, Brown, Wrightson, Mackenzie, Blake, Ministers; with Messrs. Brewis, Lyall, and Col. Barnes, Elders.

The Home Mission schedule from Wark was laid on the table for signature. It appeared from Mr. Wrightson's statements that part of the Home Mission grant, £10 to wit, had been withdrawn for this year. And the Presbytery, considering the circumstances in which Mr. Wrightson had been placed for some time agreed to communicate with the Home Mission Committee, strongly recommending that the grant of last year should be continued. Next quarterly meeting of Presbytery was appointed to be held at Newcastle, on 2nd Tuesday of December. Closed with prayer.

The Presbytery met same day by adjournment in the Presbyterian church, Gateshead. Sederunt as above, with Dr. Paterson and Mr. Dinwiddie, Ministers, and Mr. Freeman, Elder. The minute of 12th August appointing Mr. Jeffrey's induction to take place this day was read, and the edict having been returned duly served and attested, and objections having been called for and none offered, it was moved that the induction services do now proceed. Whereupon Mr. Dinwiddie proceeded to the pulpit, and conducted Divine service, preaching an appropriate and impressive sermon from Phil. ii. 5. 9. He then called on Mr. Jeffrey and put to him *seriatim* the usual questions, to all of



which he returned satisfactory answers. Mr. Jeffrey was then by solemn prayer admitted to the pastoral charge of the Presbyterian Church, Gateshead, with all the rights and privileges appertaining thereto, and received the right hand of fellowship from the brethren. Dr. Paterson then addressed minister and people. And at the close of the service Mr. Jeffrey received the usual greeting of welcome from the people as they retired from the church. Mr. Jeffrey then signed the confession and formula, and his name was added to the roll. Closed with prayer.

#### PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Liverpool on the 1st of Sept., Rev. D. Blyth, Moderator, *pro tem*.

Application was made to have a call moderated in at Bradford. The Presbytery agreed to meet at Bradford for that purpose on the 24th current.

The trust deed of Canning Street Church, was produced and remitted to the Trust Deeds' Committee.

Mr. Lundie was allowed to withdraw his proposed overture. After which he gave notice that he would at next meeting propose one on the subject of Church extension in general. Mr. Dickenson, Student in divinity, appeared and was examined on the subject presented to him, to the satisfaction of the Presbytery, previous to his entrance on the second year of his Theological Curriculum.

The Presbytery appointed their next meeting to be held at Manchester on the first Wednesday of November next.

#### PRESBYTERY OF NORTHUMBERLAND.

AN adjourned meeting of this Presbytery was held at Alnwick on the 31st of August. Sederunt: Messrs. Anderson, Clugston, Lennie, Huie, Forsyth, and the Clerk, Ministers; Messrs. T. Short and J. Scott, Elders. In the absence of Mr. Davidson, the ex-Moderator, Mr. Clugston, took the chair. The minutes of former meeting were read and sustained. The Presbytery then proceeded to take Mr. Benvie upon trials, when he delivered as formerly prescribed, an Exegesis, Exercise in Addition, Lecture, Homily, Popular Sermon, was questioned upon Church History and Theology, and underwent an examination in Hebrew and Greek. The Presbytery being alone, and taking a conjunct view of the whole, agreed to sustain the same, and to proceed with his ordination at Warenford on Wednesday, the 13th of September, on which occasion the Presbytery appoint Mr. Clugston to preach, Mr. Huie to give the exposition of Presbytery, the Moderator to ordain and address the Minister, and Mr. Edmonds to address the people. The Presbytery appoint the officiating Minister to

serve the edict at Warenford on Sabbath, 5th of September, *communi forma*.

In regard to Alnwick, Mr. Clugston, as Moderator of the Session, laid on the table a petition from the Session and the members of the congregation of St. James's, craving the Presbytery to take the necessary steps for moderating in a call with a view to the settlement of a pastor over the congregation there. After due deliberation the Presbytery resolved to grant the prayer of the petition, and appoint Messrs. Lennie and Cathcart to preach at Alnwick, in St. James's church, on Sabbath, September 12th, and after divine service in the forenoon to preside in the election of a minister, and to moderate in a call to the person who may be chosen by the major part of the congregation, and appoint the Clerk to serve the edict to that effect on Sabbath the 5th of September, in St. James's church, in the usual form.

A communication was read from the convener of the Home Mission Committee. The Presbytery unanimsly express their regret that the proposed deputation had not found it convenient to fulfil their missions to Northumberland.

Mr. Anderson submitted plans of a proposed new church at Morpeth. The Presbytery approved of the same.

Presbytery adjourned to meet at Warenford on Wednesday, September 15th, at 11 o'clock. Closed with prayer.

An adjourned meeting of Presbytery was held at Warenford, Sept. 15th. Sederunt: Messrs. Clugston, Huie, Edmonds, and the Clerk, Ministers; Mr. Joseph Scott and Mr. T. Short, Elders. In the absence of Mr. Davison, the ex-Moderator, Mr. Clugston took the chair.

The minutes of former meeting were read and sustained. The edict in regard to Warenford was returned duly endorsed. Mr. Benvie produced an extract of his license and certificates of moral character, with which the Presbytery was perfectly satisfied. The Clerk having gone to the Precantor's desk and called for objections, and none having been forthcoming, the Presbytery proceeded to the church, when Mr. Clugston preached from John x. 17, 18. Mr. Huie gave an exposition of Presbytery, Mr. Clugston ordained, Mr. Blyth addressed the Minister, and Mr. Edmonds, the people. Mr. Benvie was cordially welcomed by the people after divine service. The Presbytery having returned from the church, Mr. Benvie's name was ordered to be added to the Roll, when he took his seat as a Member of the Court, engaging to sign the formula when and where required to do so.

Mr. Blyth reported that he had served the Edict in St. James's Church, Alnwick,

and returned the same duly attested. A document, signed by Messrs. Lennie and Cathcart, and addressed to the Moderator, was read, in which it was intimated that they had fulfilled the appointment of Presbytery and conducted divine service in St. James's Church, Alnwick, and thereafter moderated in a call in favour of Rev. A. F. Douglas, Workington, in the Presbytery of Cumberland, which call was laid on the table by Mr. Short, and, being numerous signed, the Presbytery agreed to sustain the same, and appointed their Clerk to transmit it with all convenient speed to the Clerk of the Presbytery of Cumberland to be laid before that Presbytery, and to express the earnest desire of the Presbytery of Northumberland that the Presbytery of Cumberland will concur with them in tendering the said call to Mr. Douglas, and in the event of his acceptance, to take the necessary steps to expedite his translation to St. James's, Alnwick. The Presbytery appoint as their Commissioner the Rev. James Anderson, Morpeth, to prosecute said call before the Presbytery of Cumberland; and, further, the Presbytery appoint Messrs. Anderson and Edwards a Committee to draw up reasons for the translation of Mr. Douglas in connection with the prosecution of said call.

The Presbytery agreed to meet at Alnwick, in St. James's church, on the second Tuesday in October, at 12 o'clock at noon. Closed with prayer.

## Intelligence.

LIVERPOOL.—The Rev. William Mackintosh, late of Brampton, an alumnus of our college, and a licentiate of the Presbytery of London, having received an appointment to Australia from the Colonial Committee of the Free Church, sailed from Liverpool along with Mrs. Mackintosh on the 15th September for that distant field of labour.

GATESHEAD PRESBYTERIAN CHURCH.—On Tuesday, Sept. 14th, the Rev. John Jeffrey, of Douglas, (author of the "Lays of the Revolutions," &c.) was inducted to the pastoral care of this church. The Rev. Wm. Dinwiddie, LL.B., of South Shields, Moderator *pro tem.*, preached an able and eloquent discourse from Phil. ii. 5.; and the Rev. Dr. Paterson, of Sunderland, delivered earnest and affectionate charges to the minister and congregation. At the conclusion of these services the members of Presbytery and other ministers and friends, in number about thirty, dined together at the Queen's Head hotel, the Rev. W. Dinwiddie in the chair, supported on his right and left by the Revs. John

Jeffrey and Dr. Paterson, the vice chair being occupied by Mr. Isaac Freeman.

On the evening of the day a *soirée* was held in the hall of the Mechanics' Institute, at which about 400 persons were present. After tea, and praise and prayer, several excellent and interesting addresses were delivered in the church by the Revs. J. G. Potter and S. Wallace (U. P.), A. Reid, and J. Atkinson (Independent), J. W. Lance (Baptist), J. Robb and R. Scott (Licentiates of the Free Church), and R. Henderson, G. B. Blake and W. Dinwiddie, members of the Newcastle Presbytery. After cordial votes of thanks to the various ministers for their kindness in addressing the meeting, and to the ladies who so efficiently presided at the tea tables, the proceedings of the day (long and agreeably to be remembered) were brought to a close by the benediction having been pronounced by the Rev. A. Reid.

NEW PRESBYTERIAN CHURCH, ALDERNEY.—Alderney, on account of its immense fortifications and other government works, has lately assumed considerable importance. Its population of from 5000 to 6000 persons demands the supply of Christian ordinances on a much larger scale—the church accommodation of the island being less than sufficient for two-thirds of the people, while great ungodliness of every kind prevails. To supply this deficiency, and to correct these evils in some degree, a new Presbyterian place of worship has been opened, under somewhat favourable circumstances. There was considerable encouragement to take steps towards the formation of a congregation; in the fact, that there were many of the soldiers, and at least as many of the civilians, Presbyterians. And, it is not too much to say, that a series of remarkable providences have accompanied this good work.

Early in the month of May last, W. Turnbull, Esq., one of our elders in Guernsey, visited Alderney, to ascertain the practicability of this movement. He was received with great kindness by Christians of all denominations, and specially by Presbyterians. A large room, called the Temperance Hall, and capable when properly fitted up, of accommodating about 200 persons, was immediately and with great cordiality, placed at his disposal for the purpose by Mr. Jackson, one of the government contractors. He found also that there were about eighty persons among the civilians, and about seventy among the military, who belonged to the Presbyterian body, and that there was a great desire among both classes for the establishment of a Presbyterian church. As there thus appeared to be a very respectable nucleus of a congregation, arrangements were at



once made for the repairing and fitting up of the hall. Forms and pulpit were made in Guernsey suitable to its dimensions, which, when placed, rendered the hall at once comfortable and respectable.

The Rev. Walter Wright, a licentiate of the Presbytery of London, who had been labouring in Guernsey, was appointed to take charge of this new station. And accordingly, our temporary place of worship was opened by him on the 27th of June. About 120 persons were present in the morning, many of whom were soldiers, and about 140 in the evening. Shortly thereafter, Mr. Wright was appointed at the war office as chaplain to the Presbyterian troops stationed at Alderney, from whom, as well as from the Presbyterian work-people, he has received the most cordial welcome. A circumstance of great importance in connection with this movement may here be mentioned. A considerable number of family Bibles, with Soott and Henry's notes, and pocket Bibles and Testaments, all published by M'Phun, Glasgow, and all having the psalms and paraphrases as used by us, had just been placed in Mr. W.'s hands by a friend in Guernsey, for the purpose of attempting to circulate them among the Presbyterian people in Alderney. These have been, as was anticipated, eagerly purchased, and regarded as a great boon. Up to the present time, the attendance has continued to be very encouraging. A requisition has been drawn up by the military, and another by the civilian portion of the congregation, praying the Presbytery of London to proceed immediately with the ordination of Mr. Wright as their pastor. And such is the interesting character of this new field of labour, that there is every reason to hope that great good will, by the blessing of God, be accomplished both among the soldiers and work-people in this important military and naval station. The prayers of the Lord's people for the minister and his flock, and their help in fostering this new congregation, are earnestly and respectfully solicited; that the glory of God may be advanced, the kingdom of Christ extended, and many souls blessed with eternal life.

WARENFORD.—The Presbytery of Northumberland met here on Wednesday, the 15th ult., at 11 A.M. for the ordination of the Rev. J. Benvie to the pastoral charge of the congregation. The season being "leading-time," it was concluded that the attendance of the people would not be large. But notwithstanding the season, a numerous audience assembled, and took a deep and unabated interest in the whole services, which lasted upwards of three hours. After the conclusion of the Presby-

terial proceedings, the Rev. J. Blyth, in the name of the congregation, presented the newly-ordained minister with a handsome pulpit gown and bands. The willingness thus shown to seize the first opportunity of presenting a mark of respect is creditable to the people, and encouraging to the minister.

RYAL, NORTHUMBERLAND.—OPENING OF A NEW CHURCH.—It is with pleasure that we record the following instance of successful Home Mission effort and Christian liberality connected with one of our congregations. The Rev. Alexander Forsyth, minister of Bavington, upwards of two years ago commenced a monthly service at a place half-way between the villages of Ryal and Matfen, rather notorious in the neighbourhood because of the class of people then inhabiting it, and a barbarous murder—known as the Matfen murder—perpetrated about three years ago on an old woman to whom the property belonged. The attendance, which was from the first encouraging, and continued to prove more and more so, and the liberal and voluntary offer of Thomas Hedley, Esq., of Kersley, &c., a member of the Presbyterian church at Bavington, to build a chapel for the congregation, on his property of Ryal, close to the place of meeting, seemed a call to the minister for more frequent ministrations. Accordingly, since April, 1857, a fortnightly afternoon service has been conducted, and the result has been an increased attendance. The large and regular attendance at the fortnightly service for upwards of a year, affording a fair test of the likelihood of its permanency, induced Mr. Hedley to fulfil his promise—which he has done in building and entirely fitting up in every way complete a place of worship, of which the outside is plain, substantial, and neat, and the inside, of which all the wood-work is stained, commodious, comfortable, and elegant—and encouraged the minister to commence regular service on the afternoon of every Lord's day.

This place of worship was formally opened as a chapel of ease, in connection with the church at Bavington, upon Sabbath, the 19th Sept. last, by the Rev. Mr. Anderson, of Morpeth, who preached on the morning and afternoon of that day to large and attentive audiences, who filled to overflowing the chapel and a large tent erected close to it. On the afternoon and evening of the Monday following there was a social meeting held, of which all the arrangements were made and expenses defrayed by parties connected with the congregation. There were about 400 present at the meeting. The tables, which were abundantly and richly furnished, were



presided over by Mrs. Gilhespy, of The Delight, Mrs. Ord, of Cornyside, Mrs. Wales, of Ryal, Mrs. Todd, of Holton Castle, Miss Reed, of Ryal, and Miss Renwick, of Whittington. The evening meeting was presided over by the Rev. Mr. Forsyth. Addresses were delivered by the Rev. Messrs. Anderson, Morpeth; Henderson, Hexham; Edwards, Widdrington; and Wrightson, Wark. The pleasures of the evening were greatly increased by the music of a very efficient choir, conducted by Mr. Thomas Tining. The whole services connected with the opening were very appropriate and successful, and were highly appreciated.

### FIRST SYNOD OF FRENCH CANADIAN CHURCHES.

WE have, on more than one occasion, brought under the notice of our readers the efforts making in Canada to spread the light of Evangelical truth amid the darkness of Romish superstition, which unhappily prevails there among our French Canadian fellow subjects.

In this good work the "French Canadian Missionary Society" has borne a prominent part, and it is gratifying to find that these labours have been so far crowned with success that four churches have been organised, and that, in May last, a Synod was held at which each church was represented by two delegates. It was then unanimously resolved to form a new ecclesiastical connection with the "Union of the Evangelical Churches of France"—for particulars of this interesting event we refer to the following letter which appears in the "Ecclesiastical and Missionary Record of the Presbyterian Church of Canada."

*To the Editor of the Record.*

Dear Sir,—It will interest the friends of French Canadian Missions to hear that an ecclesiastical organisation has definitely been adopted by the missionaries and converts in connection with the French Canadian Missionary Society. The Committee of the Society, as will be seen by their annual report of 1857, had decided to encourage the organisation of a "French Evangelical Church," and to let the missionaries and converts take themselves the initiatory steps towards such organisation. They had further decided, "That it is and shall be recognised as quite competent for such Evangelical Church, when organised, to adopt and subscribe any of the confessions of the reformed churches, and to follow such church polity as the brethren may account most consistent with the Word of God—the only restriction made by this Society, as the condition of its support, being that nothing shall be taught, held, or practised,

at variance with the doctrinal articles embodied in the Society's constitution."

The way towards a French Church organisation having been thus cleared by the parental hand of the Society, and the missionary churches formed in the stations having recently reached the number of four, it was thought that the time had come when these individual churches might unite on some common ground and gather strength and vitality from the adoption of a church polity, and confession suited to their peculiar circumstances. Accordingly, by mutual agreement, a Synod of French Evangelical Churches was convened to meet at Pointe aux Trembles on the 21st May. Each church sent two delegates, one its pastor, the other a French Canadian layman. The names of the churches represented and of their delegates, are as follows:—

Church of Belle Riviere—Rev. F. Dou-diet, B. Piche.

Church of Montreal—Rev. J. E. Tanner, A. Dorion.

Church of Pointe aux Trembles and Mas-couche—Rev. P. Wolff, L. Rivard.

Church of Ste. Elizabeth—Rev. C. Noux, S. Matthieu.

The Synod was constituted by the senior minister, the Rev. J. E. Tanner being called to the chair, and the Rev. Mr. Noux being appointed clerk. Besides the delegates several missionaries were present, to whom it was decided to grant a consultative voice in the discussions of the Synod. The first point of importance which engaged the attention of the brethren was the denominational character to be assumed by the churches. They were unanimous in expressing their deep conviction that, much as they love and respect the evangelical denominations of British origin, an ecclesiastical connection with any of them would act unfavourably to the progress of the gospel amongst French Canadian Romanists, owing to the deep seated national prejudices of the latter; that it was the duty of both missionaries and converts not to increase, but rather to remove obstacles to the conversion of their people; that it was therefore most advisable to adopt a church organisation, French and national in its character, and that by doing so, the churches would come nearest to the normal position of shining lights amidst their countrymen. It was further urged that French Canadian Christians will claim as a right the same church privileges with their English brethren, one of which has been hitherto, to look across the sea, amongst their own kindred for historical precedents of church organisation. The same reasons which have led evangelical churches of British origin in Canada to form ecclesiastical connections with England or Scotland, were found con-

clusive for establishing a similar bond with France. It was therefore unanimously decided to form a connection with the "Union of the Evangelical Churches of France," which by their orthodoxy, their discipline, and their missionary spirit are not only the true representatives of the martyr church of the Huguenots, but have a recognised denominational position amongst all the evangelical churches of the world, and especially of Great Britain.

The affiliation with this "Free Church of France," as it is often called, being once determined upon, the Synod proceeded to fix upon a name to indicate its denominational connection and at the same time the true character of its churches, as it was agreed to assume the denomination of "Union of the French Canadian Evangelical Churches."

The constitution of the Union of the Evangelical Churches of France was then proposed to the adoption of the Synod, and after being discussed, article after article, was endorsed as a whole by the delegates present, and their signatures affixed to it; some very slight changes, not of principle, but of practice, necessitated by the peculiar circumstances of the country, having first been agreed upon.

Some of the leading features of this constitution are the following: A confession of faith, embracing the fundamental doctrines, and similar to that adopted by the Reformed Churches of France at the time of the Reformation; a Synod composed of delegates from the several churches, and to meet annually; each church to be received in the Synod only after having accepted the constitution, and given satisfactory proof as to internal discipline and purity of doctrine; each church to send two delegates to the Synod, one of whom at least must be a layman; a church may be entitled to more than two delegates, according to the numbers inscribed on its roll of membership; the Synod has the general supervision of the churches, and receives a special report from each of them; it will eventually undertake and superintend special efforts for the promotion of Christ's Kingdom amidst French populations; the Synod appoints a Synodal commission, composed of five members, to serve as a permanent Executive Committee, and prepare the business for each meeting of the Synod.

Such are some of the leading features of our Constitution, and we trust it will meet with the approval of the friends of this Mission. The Union of the French Canadian Evangelical Churches is as yet not numerous, and of course proportionately weak. But if they have laid down a true foundation, if the good wishes, the active interest, and the prayers of the people of

God help them along, there is every cause to hope that, with the blessing from above, they will prosper and become an important element of strength to French Canadian Missions. The Union of the Churches of France meets in August next, when the Rev. F. Monod, D. D., of Paris, is to move, at the request of the four Canadian churches which have just met in Synod, their affiliation with the French churches; and thus will the best step towards the desired ecclesiastical connection be consummated.

Truly yours,

PHILIPPE WOLFF,

*Secretary F. C. M. S.*

The Institution of the French Canadian Missionary Society at Pointe aux Trembles near Montreal, continues in successful operation. During the past winter fifty-four boys and sixteen girls were in attendance at the schools, where, besides being supported for the time, they receive a sound religious education, and are instructed in agricultural and other pursuits; our brethren in the Synod of Canada take a warm interest in this institution and have an annual collection towards its support throughout their churches. The Society is considerably in debt, and we would commend it to the prayers and liberality of our fellow Christians:—Contributions would be thankfully received by the Editor, and by Alexander Gillespie, Esq., 38, Gordon Square, London.

#### SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

THE Canadian Synod met this year at Hamilton, and was numerously attended—there being 97 ministers present, and 56 elders. The entire number of settled ministers on the roll is 131.

The question of Union with the United Presbyterian Church occupied a large share of the attention of the Synod. The Committee on Union gave in their report, stating how far they found they could agree with the committee appointed by the other Church to confer with them respecting the practical application of the principle of Christ's headship over the nations to the duty of the civil magistrate, and further intimating that the differences of opinion found to exist between them and the other committee are not in their view of such magnitude as to form a barrier in the way of union between the two bodies. The Synod, by a large majority, approved of the articles drawn up by the joint committees of the two Churches, and re-appointed their committee to co-operate with the committee of the other Church in framing a basis of union in harmony with the principles set forth in said articles.



# CONSUMPTION &c

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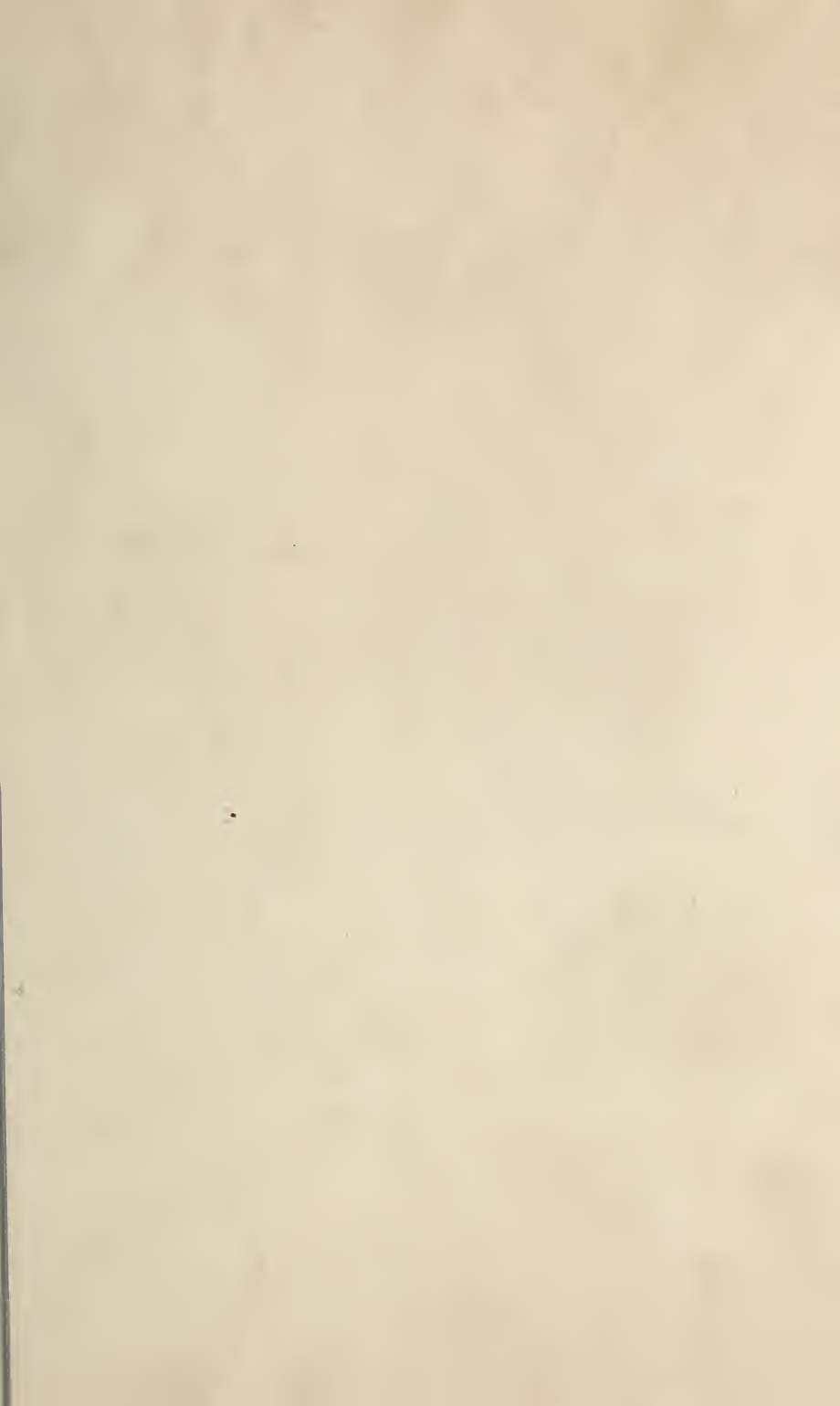
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